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A STRAIGHT WAY TOWARD TOMORROW—CHAPTER IV

THE COMPASS—RELIGIOUS EDUCATION

By Mary Schaffler Platt

The Sabbath School of Today and of Tomorrow

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

THE Sabbath School of Today is very interestingly and happily introduced by the Sabbath School of Yesterday.

Where did the Sabbath School come from anyway? Who ever thought of it, where, when, why? Can it be possible there ever was a time when the Church made no provision for her children, when the children of Christian lands did not go to a Sabbath School, sing melodies, learn Golden Texts, and present offerings? Yes, indeed, there was. About one hundred and fifty years ago little boys were working in the mills and factories of Gloucester England. Leaving their homes early in the morning they worked fifteen hours a day for six days. They did not have Saturday afternoons "off", no time to play, no time to learn to read and write, all their day time being spent in the dirty, sooty mills and factories.

At the same time their lived in Gloucester a rich man who felt sorry for these lads and so became their

friend. He had them and their sisters come to a room on Sabbath afternoons and there taught them to read and write and to become honest and useful citizens, rewarding good lessons with shoes and clothing. In 1780, this rich man, Robert Raikes, began his Sabbath School. Another man, William Fox, living in another part of England, heard of Robert Raikes and his school and came to visit it and talk over the work. These two pioneer Sabbath School workers held at that time the first Sabbath School Convention on record.

While Robert Raikes is considered the Father of the Sabbath School, yet there were others in existence before his. A member of a Sabbath School in Wales came to America and opened one in 1662. After the Revolution new conditions arose which called for greater activity. A Sabbath School was organized on the Robert Raikes plan in Virginia by Bishop Asbury in 1786 and this was soon followed

by a school for African children in Charleston, S. C. The schools of this period usually had paid teachers and their principle books were spellers and hymn books. Somewhat later the teachers became "volunteers", the schools came under the control of the church rather than that of individuals and were patronized by rich as well as poor.

The purpose of the first Sabbath School was Christian Religious Education and that the foundation was well laid is proved by the great structure that rests upon that foundation today. To illustrate: The First Sabbath School Convention with its membership of two, Robert Raikes and William Fox, has grown into the Tenth World's Convention which meets in Los Angeles next July. Most elaborate preparations have been made for this great world-wide meeting. A pageant, "The Stars in their Courses", representing the growth and progress of religious education throughout the world is to be given in the Municipal Colosseum which has a seating capacity of 70,000 people. The general theme of the Convention is, "Thy Kingdom Come", and the program centers in World Fellowship. How have such changes been brought about? Through the recognition by Christian educational leaders of the importance of religious education, by leaders who have devoted themselves to discovering and testing out new plans of organization that the Sabbath School Army might "Go forth in His service, And strong in His might, To conquer all evil And stand for the right."

The purpose of the first Sabbath

School was Christian Religious Education and the purpose of that of Today is just the same. For what does Christian education now stand? Our text defines it in this simple line, "Teaching, 'Life as it ought to be lived.'" Professor Myers of the Hartford School of Religion says that "Religious Education is attempting to discover the best method for promoting the full rich life as Jesus revealed it, in little children, youth and in grown-ups as well." Another says, "Christian religious education has its power to make ideal character because Christ is at the heart of it. Fellowship with him, as a living spirit, is the creative force in the process of Christian education. Jesus will become central in the life of the children as they seek to practice His way of life." Again, "Christian education leads a child to permit Jesus to touch 'every part and every hour of his life.'"

"Civilization moves forward on the feet of little children". We can scarcely hope that society may be saved through "social reform". Our hope is "social renewal." Children are our "second chance". The Kingdom of God will come on this earth by the way of "the hearts and minds and growing selves of little children." Every means is being used to discover the best methods by which the little child may be made to feel his relation to God, the Father, and to His Son, the Christ. The Purpose remains unchanged but the Ways change with almost startling rapidity at times.

In the beginning of Sabbath School work there was no definite plan for Bible study, each leader was a law

unto himself, selecting any portion of Scripture. Less than sixty years ago the Uniform Lesson system was adopted and introduced simultaneous Bible study. And but thirty years ago a special primary course was offered for children.

THE SABBATH SCHOOL OF TODAY both large and small is graded and uses the Graded Lesson system, each year of which is adapted to the advancement of the child. The Beginner of Today from his "little red chair", his music, his expressional work would find it difficult to see "joy in the Lord" in the "high chair" and "committal" of the early American Sabbath School.

The marvelous progress of our public school system has opened the eyes and understanding of leaders in religious education to the great loss the Church is sustaining through her lack of methods and art of teaching. "If the public schools had been no more efficient in teaching literacy than the church schools in teaching religion, two-thirds of the population of the United States could not read a newspaper, sign their names to a check or add up their own grocery bill. A majority of the remaining third would not have advanced far beyond the primer and multiplication table."

The Sabbath School of Today is adopting and adapting many features of the public school system. As noted above, it is becoming better graded and using lessons adapted to age groups. Efficient teachers are sought, teachers not only versed in the Scriptures, but teachers capable of *teaching*, of controlling, of guiding, of in-

spiring, workmen that need not be ashamed of their task, that of character building after the Pattern, Christ Jesus.

The best equipment is being asked for—maps, black-boards, musical instruments, song books, lesson plans, material for hand work and object lessons, pictures—in short for all things "needful" to render "first aid" to both the teacher and the pupil. Attention is also given to making the House of God the House Beautiful, that it may be "hospitable, like a smile of friendliness and warmth." Children respond readily to beauty and the thought which prompts it. What an easy thing it is to make them "just love" the Church and the Sabbath School! Does it pay?

It is true that too many "attractions" may screen the real purpose of the school. Equipment is only a means to an end. "A Sabbath school may be thoroughly organized, graded, disciplined, provided with schemes of examination and promotion admirable enough to excite the envy of a secular educator, and still it may wield only a natural power and tend to worldliness. The organization should not be mistaken for the objective, but should be made the channel through which the objective, that is, the aid to the growth of the spiritual life, may have outlet." These aids are "at their best of earth and not of heaven. They are lamps but not the oil; cups, but not water; plates, but not food; mirrors, but not the sun". "The church is designed to 'save men', to reveal to them 'the unsearchable riches of Christ,' to make known 'the manifold wisdom of God' and to give men insight into 'the

breadth, and length, and height and depth' that they may 'know the love of Christ, which passeth knowledge, that (they) might be filled with the fulness of God!' . . . The true Sabbath School helps in its own way, to be sure, but in an unmistakable way, to attain these lofty objects of the Church. . . . The work of the Sabbath School is spiritual and divine. The churchly and religious character of the Sabbath School needs emphasizing."

What of

THE SABBATH SCHOOL OF THE FUTURE

Has every thing been done that we know should be done for Christian Religious Education? The foundation or purpose is the same yesterday and today and will be for the future but will there be no more "new paths" to provoke progress? Why not? Compare the time given to secular education with that given to religious. Compare the grade of instruction, compare the financial support, compare the cooperation of the home with the day school and with that of the Sabbath? How will you answer?

When we consider our neglect as an organization, our lack of zeal, our indifference, our lack of devotion, our lack of sacrifice to the high privilege and duty that is ours, is not the progress made miraculous? What a structure He has built on this sure foundation in spite of such careless workmen! There are watchmen yet who are blowing the trumpet and summoning those who have a mind to work to continue to build the wall.

One denomination prophesies that in a comparatively short time they

will have no Sabbath School as it is understood today. Instead preparation will be made during the week for "worship" and "service" on the Lord's Day.

Another group of educators are recommending the organization of the local church for Christian Religious Education. The organization is to be based on present age groupings, children, young people, adults. A unified program for the entire church is recommended, a unified program that will "not exclude the interests, needs and activities of the individual pupil". Instruction and expressional activity are both essential to the complete Christian life and must not be separated in the life of the pupil. The program is to "conserve all values formerly contributed and make provision for unmet needs." Since the Church is the center of loyalty all departments shall be called Departments of the Church, as, Junior Department of the Church, Adult Department of the Church, etc. It is recommended that a unified program of two and a half hours be held each Sabbath morning. The program is to consist of "fellowship, preparation for worship, worship training, instruction in Bible, instruction in church membership, missions, temperance, recreational activities, good social times together, service activities by classes and departments."

Many helpful hints may be adapted from this ideal for the average school. The hour for instruction in preparation for worship lends itself to learning new songs, prayer responses, learning to pray, instruction in the offering of gifts, etc., and the Wor-

ship Hour calls for the practical application of this preparation. The Worship Hour becomes really the Junior Group Church Hour and prepares the child as he advances in years to take his place in the Adult Service or Worship Hour. A program for parent education is recommended as a means of acquiring cooperation between the home and school. The practicability of this plan will be carefully observed and its ultimate success anticipated by some educators who are blazing a New Path for the Old Purpose.

To the passing generation who have seen the development of the Sabbath School under the former methods these changes are not so inviting perhaps as they should be. Let us remember that without a vision the people perish. In one of our large cities where business streets cross is an old colonial church and graveyard. Opposite now is a new \$250,000 religious educational building. Let us "listen in" as the new sends a message to the old building. "Look at me, church ancestors, and know that your labors in the Lord were not in vain. Your descendants are worthy of you. They have built for their day just as you built for your day. They are seeking to make effective

in life today the old truths of the old Book through new facilities and new methods, just as you in your day sought through new means to adapt to new conditions the faith and traditions of your fathers.

That old building there with its rugged stones and graceful spire and harmonious proportions so different from the one that preceded it, spoke to the whole community, of the strength and permanence and beauty and aspirations of Christianity as it does now to your descendants; and its inner symmetry and simplicity and dignity wafted you in heavenly places of spiritual rest and refreshment in God's presence. So, now, to your children's children, I am bringing an added enrichment of personality. With my school-rooms and play-rooms and prayer-rooms, I am telling them that divine worship and pastoral inspiration must be supplemented by religious education and Christian recreation and group meditation if they are to live as well with God in their complex, industrial age as you did amid the simpler conditions of your day and generation."

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd
with the process of the suns."

An angel paused in his onward flight
With a seed of love and truth and right,
And said, "Oh where shall this seed be sown
Where 'twill yield most fruit when fully grown:
To whom can this precious seed be given
Where 'twill bear most fruit for earth and heaven."
The Saviour heard and said as He smiled,
"Place it at once in the heart of a child."

'Tis This to Teach

To take a child
In gentle hands
And lead him
Into mystic lands,
Where veils no longer
Shroud the past
And each new hope
O'erglows the last—
'Tis this to teach.

To light new fires
Where old have burned,
With brave, good hearts,
As roads are turned,
To find new stars
Where darkness sways—
Whose light one day
Shall mark the ways—
'Tis this to teach.

To fill the child-world
Brim with joy,
To charm and hold
Some errant boy
With stern ambition,
Or some song
Of right triumphant
Over wrong—
'Tis this to teach.

To move dread mountains
Dark with fear,
By faith of young hearts
Drawing near
The paths the fathers
Long have trod,
The narrow paths
That lead to God—
'Tis this to teach.

A. F. Harman,
In the Journal of N. E. A.

New Methods for the New Day

By Mrs. John P. White, Xenia, Ohio

"FROM earliest times the races of men have practiced Religious Education as the method of teaching their children how to live". Confucianist, Buddhist, Hindu and Moslem have all been diligent, throughout the centuries, in teaching their children the precepts, rites and ceremonies of their faiths.

To God's people long ago, was given a very definite command to instruct the children in His law. "Hear O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deut. 6:4-7).

RELIGIOUS EDUCATION

A new term has come into use in recent years. It is "Religious Education". Our text-book gives several good definitions of this term. Which-ever one may be accepted we all agree that religious education primarily, is the teaching of the Word of God from which one learns what he is "to believe concerning God and what duty God requires of man".

"The aim of religious education from the viewpoint of the evangelical denominations" declares one writer, "is complete Christian living, which includes belief in God as revealed in Jesus Christ and vital fellowship with

Him, personal acceptance of Christ as Saviour and His way of life and membership in a Christian church; the Christian motive in making all life choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles."

George Stevens says: "After all, what every kind of education must have, is the bringing of God into the experience of every man; and without the slightest doubt, the best way in which this can be done, is to present the living Christ, and to leave Christ to produce his own impression on the mind." Surely then, Religious Education is a failure unless its ultimate aim is to lead the child into a saving knowledge of Christ, and to direct his life into a channel of service for Christ.

NEW METHODS

As Christian leaders have been studying the problems of the children and youth in this country, they have found an appalling number outside the circle of any kind of religious instruction. They have also found that children in Protestant churches with the very best opportunities provided, have been receiving only a limited amount of religious teaching from the church.

To supplement the instruction given on the Sabbath, different types of schools have been organized.

DAILY VACATION BIBLE SCHOOL

For several years Daily Vacation Bible Schools have been conducted all over the United States. It is impossible to ascertain the number of these because many of them are conducted by individual churches and have no connection with any organization that publishes "statistics".

These schools, meeting for four, five or six weeks in the summer, with a daily Bible lesson, give the children, in consecutive study, almost if not altogether as much Bible instruction as is given in a half hour lesson for fifty-two Sabbaths. The additional features of song service, missionary instruction, habit talks and hand work give added value and interest.

Volunteer teachers often conduct these schools, though paid supervisors are frequently employed.

The foreign settlements in large cities offer large opportunities for missionary work, as do also the unchurched communities of any neighborhood.

WEEK DAY SCHOOLS OF RELIGIOUS EDUCATION

In setting forth the need for a new method of reaching the youth, A. T. Arnold says: "Before the Great War there was a growing realization, in the midst of thoughtful observers, of a moral deficiency and religious ignorance that must eventually undermine American democracy. Vast social changes were rendering old standards and ideals inadequate. We were becoming like a ship without a rudder in the midst of a moral sea. Then the storm broke. War augmented the forces of deterioration, which since that crisis have been thrust on

public attention with sobering clearness.

But even as these became more manifest there began to appear two new things in the religious life of our country to change the outlook from despair to hopefulness, the new and thorough-going approach to religious education and the Week Day Church School. The latter has been defined as "those sessions of the Church School which are held on week days either during or outside school hours, continuing approximately throughout the public school year".

Perhaps no better plan has yet been devised than this new school whereby the state, the church and the home cooperate in the moral and religious training of the child.

In twenty-five states there is a fine organization for Week Day Schools where children are given instruction in released time. In twenty states there is partial organization.

STATE OF OHIO

Being in touch with the work in Ohio we were able to secure definite data from the Council of Religious Education. From this report we give a few statements showing the growth of the enterprise.

There are 250 centers in Ohio, with 80,000 children enrolled.

In Toledo 6,000 children are enrolled.

In Cleveland this interesting situation is found: 17% of the children enrolled are not in any S. S. nor in touch with any other religious training.

In Columbus, in three districts from 45% to 93% of all available children were enrolled.

Dayton, Montgomery County makes this interesting report:

Centers reached
18 in county, 4 out of county;
Children from every school in Dayton enrolled;
17 full time teachers;
12,000 children reached;
Church attendance campaign conducted;
Decision Day observed.

CITY OF BROOKLYN

Miss Dorothy Collins, a graduate of the White Bible School, New York City, Assistant Director of Religious Education in Brooklyn, sends us, in response to our request, an account of the plan in operation in that city.

"Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life, is of supreme importance. Without it all other efforts fail, with it there is the only hope of success. The strength of our country is the strength of our religious convictions".

Thus President Coolidge has recognized the truth and immediacy of the present needs. An adequate program of Religious and moral education is the only way out.

Such a program is being inaugurated in the Borough of Brooklyn. It is not the program of one church or of a few churches. It is the program of all the Protestant churches cooperating together and through the Federation of Churches and the co-operative arrangement agreed upon, between the Brooklyn S. S. Union, Protestant Teachers' Association, Metropolitan Federation of Daily Vacation Bible Schools and the va-

rious denominational boards working through their local officers and representatives.

The program is four-fold in its approach. It contemplates:

1. Better and larger sessions of church schools on Sabbath to provide at least 75 hours of Religious Education per year. 75
2. Week Day sessions of the church school held after school hours for one or two periods a week to provide 30 to 60 hours of Religious Education per year. 60
3. Vacation sessions of the church school to provide 60 hours per summer. 60

Total hours of Religious Education per year 195

4. Standard Leadership training classes or schools to equip leaders and teachers for the above program.

THE PAST YEAR'S WORK

One of the most interesting developments this year in the Religious Education program is the Week Day School program. These schools are held after public school hours. The children are taught by Protestant public school teachers. The schools are interdenominational in character, in curriculum and in teaching. They are held regularly in the church nearest the public school.

There are now 60 of these schools established in the city with requests to open as many more.

Number of children enrolled 6000
Public schools cooperating 83
Churches cooperating 90

IN MISSION LANDS

Mission Schools are all schools of Religious Education. To be sure a secular course of study is followed but in addition, every child is given a Bible lesson every day. It is a fact worth noting that because of this regular daily study boys and girls in our mission schools are generally more familiar with the Bible than children of the same age in America.

Many strong leaders are thus developed and upon these national leaders must rest the further responsibility of developing and carrying out plans for the future work of teaching the children and youth of their own lands.

It is interesting to note how these leaders are adapting the most up-to-date plans to suit their own needs.

It is pleasing to note that the author of our text-book has devoted more than a page to the schools of Egypt. From page 121 and 122 we give Mrs. Platt's own words.

RELIGIOUS EDUCATION IN EGYPT

"The work of the American Mission in Egypt, stretching from Alexandria up the Nile to Assuan, has a system of education that controls 195 schools with 16,611 boys and girls in attendance. More than three-fourths of the current expenses are met by the Egyptians themselves. The crowning point of the system is the College at Assiut, and relations that are cordial, intimate and helpful exist between the College and the rapidly growing, independent Protestant Church of Egypt and the Sudan. This 'unified effort for the uplift of the whole life of the people of Egypt', as the educational department has been called,

is the power house of the entire Mission. It furnishes teachers, prepares the ministers and trains the membership of the churches, and without it every department of the mission would doubtless be weak and ineffective.

Do the tourists who make the interesting trip by rail from Alexandria to Cairo realize that there are twenty-eight primary schools scattered among the towns and villages of the Delta, and a fully equipped kindergarten and training class at Alexandria, with a Girls' College at Cairo?

One of these Delta schools which receives \$300 a year from a Sabbath School in Philadelphia as its only grant, has the distinction of having started the training of more mission workers than any other of the boys' schools in the system.

The project method is in good working order in the Esbakiya school where a number of the girls go out on Sabbath mornings to help conduct street Sabbath schools."

Another chapter might have been written about the Egyptian S. S. Union under the supervision of Mr. Metri Dewairy and of the Street Sabbath Schools which are reaching a hitherto unreached and unreachable class of children.

CHRISTIAN LEADERSHIP AMONG WOMEN

As we think of Religious Education in all mission lands we realize that women have had and are having a large part in the development of the work.

The great majority of the girls who have been educated in mission schools

have had the opportunity as mothers, of teaching their own children. Many of these girls have become teachers and Bible women giving their lives in splendid service.

To give just one illustration, we mention our own Mrs. Mary Samuel who visited many of our churches the past year and brought great blessing into many lives. There are others like her, in all our mission fields, who are laboring as teachers, Bible Women, leaders of missionary societies and temperance workers.

They need our help, and money and sympathy and prayers as they direct the feet of little ones on *A Straight Way Toward Tomorrow*.

PROJECTS

1. Visit a Week Day School of Religious Education.

2. Offer your services to help in some way in the S. S. Many things can be done besides teaching. To help children work out projects is valuable.

3. Start a Vacation Bible School in your church or neighborhood.

THE TEACHER

Lord, who am I to teach thy way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them Power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them Love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The Teacher leaning hard on Thee.

—Leslie Pickney Hill, Negro Poet.

A SUGGESTED PLAN FOR THE PROGRAM

DEMONSTRATION BY CHILDREN FROM THE SABBATH SCHOOL

As a suggested new feature for this program, plan to invite the superintendent of the Junior Department of

the Sabbath School or the superintendent of the Junior Missionary Society to bring a group of children to demonstrate the work they are doing.

THE EGYPTIAN MISSIONARY ASSOCIATION, 1928

The Egyptian Missionary Group at the time of the Annual Missionary Association held in Tanta, December 31st 1927 to January 8th 1928 and domiciled for the week in the Mary Clokey Porter Girls' spacious Boarding School. This is the first time the Missionary Association has been held in Tanta. These are the leaders who are carrying on religious education in Egypt. See page 450.

The children, Lord, the children,
Not for ourselves we pray,
But for these little ones, whose feet
Are tender in the way.

—John Oxenham.

SIDE LIGHTS FROM MISSION FIELDS

"The Compass" in Avalon High School

By Miss Willa Ramsey, Pathankot, India, On furlough, West Sunbury, Pa.

THOSE of us who have had the privilege of working in the Avalon Girls' High School at Pathankot, Punjab, India, feel that this school with its one hundred and twenty-six boarders and thirty day pupils presents a wonderful opportunity for training Christian leaders among the women for our church in India. We have a staff of well-trained teachers who are refined Indian Christian girls, most of them graduates of Avalon who have taken further training after graduating from High School. To them teaching is not just teaching the secular lessons but their aim is to build character, to help girls to know Jesus Christ personally or in other words to train them for "life as it ought to be lived", with Christ the center of it.

Most of the girls in this school come from the homes of the Christian workers and pastors which of course are the homes where we would expect to find girls who have in them the making of good leaders. We do, however, have several Mohammedan girls and one little Sikh girl as boarders and a number of Mohammedan and Hindu day pupils so the staff and Christian girls have a chance to do real evangelistic work for Christ right in the school.

In India the government requires everyone who goes to High School to know English so although the school is called High School, besides the two High School grades, we have girls in all the grades from the kindergarten up who study both their own lan-



STAFF OF AVALON HIGH SCHOOL

guage and English so that they will be ready to enter High School when they have passed through the eighth grade.

I think everyone will agree that in these countries that are still in the darkness of heathendom the hope lies in educating the children so I often think that the kindergarten is one of the most important parts of our school. The children are at an age when they learn the Bible Stories and absorb the Christian training very quickly so that even though they may not get to stay in school very long they never forget what they have learned.

We had one little girl in school whose father had been in a mission school when he was a boy. He is the district engineer of Gurdaspur district. Although he is a Sikh he wanted his little girl to go to a Christian school. When she first came some Sikh relatives made a good bit of trouble but little Jaggit was allowed to stay as a boarder. She made rapid progress in her secular work but it was in her Bible lessons and in learning to pray that she made the greatest progress. One day I called her to try on some clothes that the native tailor had just brought. She had thought that he was very slow about bringing them for she had asked about them several times. When she came in she looked up at me and asked if he had brought them. I said he had. A happy smile broke over her face and she said, "I knew he would bring them today, I prayed about it last night so I knew I would get them today". When we pray I wonder if we always just *know* God is hearing our

prayers. She wasn't slow either in telling others what they should do. During vacation she was at school in Gurdaspur when the government inspectress came. The inspectress noticing the bright faced little girl, talked to her. In the midst of the conversation Jaggit asked is she were a Christian. The inspectress replied that she was. Whereupon Jaggit asked, "Do you read your Bible and pray every day?" The inspectress was somewhat embarrassed but Jaggit went on, "You know you ought to". After she had been in school about a year the primary superintendent of the Sabbath School was about to dismiss the children to their classes when this little girl of seven put up her hand and said, "Please I want to pray." The teacher asked the children to remain quiet and Jaggit stood up before them all and prayed a sweet little prayer in the name of Christ. One other day this teacher asked her if she prayed, told Bible stories and sang when she was at home. She said, "Why yes, we are all Christians now, we didn't use to be but we found out that is the right way so we are all Christians now. Of course as far as we know that is not literally true for we have not heard that her father has become a Christian. Good seed has been sown. Even though this child may not get to stay in school very long, she may be the means of bringing her whole family to Christ.

The kindergarten teacher although she has very little real kindergarten equipment is very resourceful and plans out many interesting lessons for the daily Bible classes and the Primary Department of the Sabbath

School. She has a sand table which she often uses. I remember especially how she pictured the lesson about David and Goliath. She made two hills in the sand with a valley between and then stuck pictures of tents in the sand to make the two army camps. There was a picture of David with his sling and one of Goliath in his armor to show how David met Goliath. After the children had seen this she told them that they would act out the story. She chose the ones for the different parts and in a few words told them what they were to do. In a short time those little tots were acting out the story and I am sure they will never forget it. She had them do the same way when they had the story of Joseph and his brothers.

Another thing that we found worked very well was to appoint one Sabbath School class to have charge of the review for the following Sabbath. How the girls and teachers did work to get something original in the way

of songs, stories and dramas that would be appropriate for the lesson when it would come their turn!

The older girls and their teachers work just as hard to make their lessons interesting and to learn them well for they have annual examinations on the Sabbath School lessons and those getting the best grades receive medals and Bibles.

Who can say that this work isn't worth while. India is fast awakening to the advantage of giving girls a good education. We are finding it impossible to take all the girls who want to come. If we don't provide schools where we can give them religious education along with the secular, parents will send their girls to the government schools where they will receive no religious training and they will be practically lost to us as leaders in the Christian church. And such leaders are what we must have if we are to reach the multitudes of India.

Religious Education in the Sudan

By Mrs. D. S. Oyler, Doleib Hill, Sudan, On Furlough, Sterling, Kansas.

AN education that reaches only the mind and does not leave an impress for good, nor an inspiration for a higher life, is not a true education. It is one-sided. Such an education brings more of harm than of good.

WHAT IS RELIGIOUS EDUCATION?

What is meant by religious education? The question can be answered in many ways, and different indeed are the ideas even Christian people

have on the subject. Christian education must be more than mere instruction in the doctrines of the Bible. It must be more than planting a concept in the mind of the pupil. It must do these things, but it should also furnish the motive on the part of the pupil to put into use the truths which have been taught to him. Christianity is dead if it is not active. Christ demands fruit, and if the

teaching does not result in action, that teaching is in vain.

WHAT HAVE WE DONE IN THE SUDAN?

The kindergarten in the Girls' Boarding School at Khartoum North is the *only kindergarten in a country as large as the United States east of the Mississippi*. It has only been in



KINDERGARTEN CHILDREN IN GIRLS' BOARDING SCHOOL, KHARTUM NORTH

Cut furnished from Mrs. George Moore Memorial Fund.

operation for four years, but its influence is already being felt in the Northern part of the land of the blacks.

Just one illustration will be given to prove this point, although pages could be filled in discussing the subject. A little Mohammedan girl, only about five years old, taught her mother the Lord's Prayer, which she had learned in the kindergarten. A missionary had tried to interest that mother, but it was a little child—her own daughter—who first taught her a bit from the Words of Life.

In all our mission schools in the Sudan it is understood that a child shall receive a Bible lesson a day, in addition to secular instruction. Who can estimate the fruit which has been brought forth by this patient, daily teaching of the Word?

THE WORK OF THE SABBATH SCHOOLS

The work of the Sabbath Schools forms a very important part in this religious instruction. Here once a week, either before or after the regular preaching services, men and boys, women and girls, are taught a Bible lesson, and are encouraged to go out and teach that lesson to some one else.

In each of our boarding and day schools in the Northern Sudan a Sabbath School is conducted. It is understood that the parents of the pupils, and all who come, are welcome. As yet no examinations have been attempted, but reviews are held, and an occasional rally. Every effort is made to use new methods, or to adapt or remodel those which are not found suitable to Sudanese conditions.

In the Southern Sudan a weekly Sabbath School is held at Doleib Hill and Nasser, our two mission stations. The classes are taught by native Christians, and it is the aim of the missionaries to keep in the background in doing this work. No missionary takes a class if there is a native present who is able to do the work.

At Doleib Hill the native Christians went from village to village, teaching little groups of people here and there. This movement grew so rapidly that in eighteen months time, instead of having one Sabbath School at the mission, twenty-five little Bible schools were formed, and every village within a radius of fifteen miles from Doleib Hill had the opportunity to hear a Bible story once a week.

Many a time one of the Christians failed to keep his appointment and

would send no excuse for doing so. It was necessary, also, to give these boys only a certain length of time to be absent from the compound, lest they would loiter along the way.

Wor. Du. Alal. Adodo

Women	girl	men	Boys
26	11	33	14
24	19	27	16
22	17	28	12
28	13	22	18
19	05	21	03
03	07	03	02
<u>122</u>	<u>72</u>	<u>134</u>	<u>65</u>
	<u>393</u>		

122
72
134
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393

September 11, 1926
ya ho himi
we too yi hup
Hat. gir hi mer
Bwo go dnu

REPORT OF A SHULLA TEACHER

"Two Christian boys tramped at least thirty miles through the mud to teach in three village Bible Schools. They had four classes and taught 393 people. The note at the bottom reads: 'I speak saying, we died of mud. Rain there was much'."

Three of them could keep their accounts on paper, and sticks were brought in by the others, each stick representing ten people who had been taught. In this way an account was kept of the attendance.

These Christians taught the lesson in weakness, but God has promised us that His Word shall not return to Him without accomplishing that to which he has sent it. In spite of the disappointments and discouragements it behooves us to go calmly forward in this work. Poor, weak, helpless Christians. Is it right for us to expect them to eat *Spiritual meat* when

they should be fed on the *Milk of the Word of Life*? Or should we expect them to lead strong Christian lives when they have only been baptized? Think of the evils existing in our own land. Think of the trouble one finds in some of our own United Presbyterian churches. Think of your own family life. Are we American Christians perfect? As I write this, just twelve days of the year 1928 have passed into history. How many sins have we committed in these twelve days? Then do we have any right to criticize these helpless brothers and sisters of ours, away out there in Africa?

TEACHER TRAINING WORK

A teacher training class formed at Doleib Hill had to be divided, in order to do more efficient work. Once a week on Fridays the Christians were taught a lesson, and were urged to go out to some villages and teach that lesson to others. Any one who did not attend that training class on a particular Friday was not allowed to go out during the following week to teach, even though he was willing. In this way we tried to teach them the necessity of regular, systematic instruction.

Occasionally when a lesson lent itself to dramatization, the regular instruction was given in this way. In addition to the Bible lesson, these Christians were taught Bible verses, and Psalms which had been set to music. At the close of the lesson hour a little talk was given on personal work, and the best methods to use in reaching others, and leading them to Christ.

The same sort of instruction has been given in the Northern Sudan,

and at Nasser, but different methods have been used. All of us can endorse what our mission study book suggests on page 125, that *The Leadership of the Work of Christ in the Sudan must be native, or fail.*

And on the opposite page it says, "The evangelization of Africa lies with the African of the future, whose training today is in the hands of the white man. If we fail him now, we have but the greater task for the future. But oh! what results our workers see from time to time—*Gleams in the darkness to show that those long patient years of training have not been in vain.*"

CHRISTIAN LEADERSHIP AMONG THE WOMEN

It is a cause for deep thankfulness that a beginning has been made during this school year to form a Bible Women's Training School in Khartoum North. Sudanese Christian women must be trained to reach the Sudanese and likewise Shulla Christian women must lead their sisters to Christ, and Nuer Christians must do the same in Nuer-land. God grant that such a school may soon be opened at Doleib Hill, and also at Nasser; that these women may be thoroughly grounded in the faith, and that they in turn may be able to lead hundreds and thousands on the *Safest Way Toward Tomorrow.*

Pointing Out the Way in Egypt

By Miss Margaret A. Bell, Fayoum, Egypt.

"TO know Him" was the heart-cry of the great missionary, Paul. Such is the longing of the teacher in a Mission school as she faces a roomful of pupils, only one or two of whom may have had any previous teaching in the things of God.

To make plain the path to Him who said "I am the Way", is the aim of the Mission school. When an Egyptian boy or girl accepts the offer in John 5:24, a new life begins. That new life in Christ not only knows the Way, but is the only means by which many others may find the path that leads to Life.

To tell you, first, what means are being used toward this straight path, and, secondly to give a glimpse or two of those who know the Way, is the purpose of this letter.

CHILDREN EVERYWHERE

The traveller in Egypt is impressed by the hordes of children everywhere. Babes in arms, babies astride the shoulders of mothers already carrying heavy burdens on their heads, tiny tots, barely able to toddle, clinging to the mother's skirt, and multitudes of children of all ages and degrees of uncleanness, are found in every town. When the traveller enters a Mission school, he seems to be in another world. Bright-faced, tidy children stand to greet him. Lessons are said, songs are sung, Scripture verses are repeated with such charm and skill that the listener is delighted. Surely these clean, happy children have known nothing of the life of the street. Ah, but many of

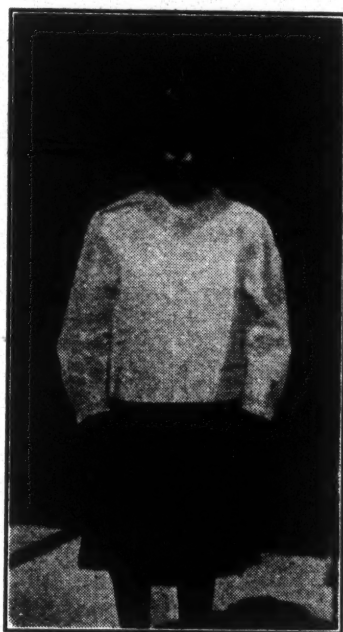
them have. School is their only joy, their sole hope, their one resource and haven of safety. Five minutes in a crowded street of any Egyptian town, and the same length of time in a Mission school, and you are convinced of the above statement.

What makes the difference? Is it not the Presence of Him who said "Suffer the little ones to come unto me"?

Come along, now. It is eight o'clock in the morning and forty or fifty little tots are marching into their class-room. As we enter, we hear two or three names mentioned. Then eyes are closed, heads bowed, and the children whose names were mentioned lead in prayer. Loved ones at home are prayed for, also teachers and classmates. We never miss hearing the prayer "Help us to love one



BEFORE



AFTER

Bahia, a village girl, placed in school and provided with the school uniform.
Courtesy Junior Missionary Magazine.

In practically every school, the classes of small children are crowded. So here is our great opportunity. To meet it, a Kindergarten Training Class has been established in connection with our High School for Girls in Alexandria. During the past eight years thirty-nine young women have received Kindergarten training here. Some of them for short periods, others for the full course. This Kindergarten training has been a great boon to our teachers of small children.

another as our Lord Jesus taught us to do."

A LITTLE CHILD SHALL LEAD THEM

You'll be charmed with the way they tell Bible stories, and the games and songs. But do stop a moment and thank God that these dear little ones are here with this splendid Christian Egyptian teacher, from 8 a. m. to 4 p. m., five days in the week, safe from that defilement of body, mind, and spirit, found in the street. Let us also thank our Heavenly

Father for the message of Life which these babes carry to their homes.

In one godless home, the father and brothers scoffed at the devotion of the two daughters who came to our school. When the third daughter, the babe of the family, started to school, she was taught to take her Sabbath School card home and tell the story of the lesson to some one. No one was more ready to listen to her prattle than her indulgent father. When she learned to read the lesson story from the card, his interest increased. Age and ill-health were beginning to creep upon him. He had no peace of mind. The Spirit of God spoke to his heart through his youngest child, a little girl.

As the pupils become older, most Mission schools have some form of student self-government. Various classes share in the responsibilities of the school. This is given as a privilege, rather than as a task, so that the joy of service is experienced and the kingship of self-control developed. In our Central schools, where the missionary and often the short term missionary teacher, come in intimate contact with pupils, the growth in sturdy Christian character is often marked. But even in our one-teacher village schools, moral quality is developed. Here the boys sit in the largest and best side of the room, and, shielded by a curtain or a partial partition, girls occupy the remaining space and share in the lessons. From these simple village schools, come boys and girls to our Central schools. Almost always their aim is to prepare for Christian service.

Stop again and thank God for these

humble devoted servants of His,—teachers in Mission village schools. Often they hold a service or a Sabbath School for the people of the village on Sabbath. Pray for every one of them that they may be real channels of blessing to pupils and patrons.

In our schools for Girls, the Course of Study prescribes the story-telling method for small children. The stories are taken from the Old Testament and the New. The aim is that "no little child can be in school even for a short time without learning about our Lord Jesus, and feeling that He belongs to children and children to Him in a very special way."

The reading of the Gospels by the pupils themselves is begun as soon as they can read. Story and reading go hand in hand right through the work in Bible. Book study also has its place with older pupils. The result is that pupils not only learn to study, but to love to study God's Word.

SCRIPTURES GIVE COMFORT

A Moslem girl, who is an alumna of one of our Higher Schools, had to pass through a great trial. She had often said "Many of my schoolmates are secret Christians. I am not. I love and respect my teachers, and honor their devotion to their faith, but I am still Moslem." Then the trial came. One day she said to her missionary friend and former teacher, "I find no comfort, no light on my difficult path except as I read the Scriptures. There I always find help and strength."

Some years later she was married to a Moslem. One day her husband remarked to a friend, "Would that I knew the Koran as my wife knows the

Bible. She is always giving me uplifting thoughts from the Bible. If there is help of this kind in the Koran, I know not where to find it."

TRAINING FOR LEADERSHIP

Our schools aim to train pupils for Christian leadership and service. Our girls have weekly Christian Endeavor prayer-meetings with their own officers and committees. They get training here which prepares them to take responsibility in various forms of church work. Girls' Missionary societies, meeting monthly, give opportunity to learn of needs and opportunities of women and girls in other parts of the world. In some cases, the Girls' Missionary Society provides clothing and school fees for a poor girl who could not otherwise come to school. An Orphanage for Girls in Cairo, and another for Boys in Caliouba are maintained by voluntary offerings of Christian people. The missionaries in charge of these orphanages say that boys and girls in Mission schools all over Egypt contribute to the upkeep of the orphans under their care.

In a number of our Mission schools are volunteer bands. Some of those who yield themselves to our Lord for

His service, visit the sick and shut-in. They read the Bible to them, pray and sing with them; others are volunteer teachers in a Sabbath School. Often it is a street Sabbath School, with crowds of children who have no other chance to learn of the Way. Some are brave enough to go, two and two, to the crowded quarters of the city and preach to the Moslem women and children there.

Most of the Egyptian leaders in temperance and in child welfare work are women who have been educated in our Mission Schools. Work of this sort deepens their interest in Bible study. It does more than that. They soon realize how futile is their teaching and preaching unless hearts are open to receive the message. Thus they really learn what prayer and fellowship with our Lord means.

You'll see girls and teachers in these Mission schools with shining faces. Your prayers and your gifts, laid on His altar, helped to establish and are helping to carry on the work in which they have a part. Their joy comes from the same fount as yours. Our Master, who is the Way, said "Go ye,—Lo, I am with you." "In His presence is fullness of joy."

Beginnings in Abyssinia

Although the work is very new in Abyssinia, the missionaries are beginning at once to train and develop leaders. The following brief note from Miss Viola Bayne is an interesting "Side Light" on Religious Education in Gorei.

"Our new Intermediate society is coming along very well. Mr.

Wilson has taken over the older Intermediate society and it has developed into a training school. The boys lead their own meetings, and sing without the organ; they have regular business meetings, and appoint the ushers, and all other committees for Sabbath school. My new boys number about 46, and range from the age of four

to fourteen. There are really two classes yet that should be divided, but we have no leaders. These new little fellows want and have the same committees and meetings as the big boys and they are quite enthused over the big work they are allowed to do. There is plenty to do, so two organizations can't be overworked.

Mrs. Walker has taken over the

Girls Junior society, and there are but fifteen or twenty but they meet in our living room at the same hour the boys meet in the school house and they too seem to be getting along very well. Mrs. Dougherty has the women on Thursday afternoons and though only fifteen were out yesterday, yet they have been having most splendid meetings."

Messengers of Friendship to Mexican Children

PLANS have recently been announced by the Committee on World Friendship Among Children, of the new plan to send "Friendship School Bags" to the children of Mexico. Each bag will contain articles of interest and help in the life of school children. The Mexican vice-minister of education has approved the project and will distribute the bags in the schools, of which there are about 15,000, with 1,250,000 pupils.

The bags, which are made of durable fabrikoid, are decorated with a beautiful design. The school or group participating in the project will add certain articles to be made or bought and will send the bag by parcel post direct to Mexico City. The bags will be officially distributed in the schools on Mexico's Independence Day, Sept. 16, 1928, which is universally observed in the public schools. The project may be undertaken and the bags sent to Mexico at any time between January and July, 1928, according to the convenience of American schools and communities.

Now that our Ambassadors Dwight W. Morrow and Charles A. Lindbergh have started a new spirit in Mexican-American relations, these plans for Friendship School Bags give fine opportunity for scores of thousands of our young people to have a concrete and practical part in carrying forward the goodwill spirit.

No one should begin work on this enterprise before a pamphlet which gives full instructions, has been secured from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York.

It is hoped that many groups will have a part in this project in addition to, and not as a substitute for, the regular programs of their various overhead organizations. The project aims to cultivate in American boys and girls an increasing appreciation of and good will toward the Mexican people. Culminating on Mexico's Independence Day, it also aims to reveal to the Mexican people that there is a widespread feeling of sympathy among hosts of Americans for Mexico's struggle for a better national life.

Sadhu Sunder Singh

Saint in The Yellow Robe

By Dr. Heiler—Reviewed by Miss Mary J. Campbell, Delhi, India.

SUNDER SINGH, now a man of only 37, has been acclaimed by Westerners as "the most wonderful evangelist of the century" and as "the

saint's name. (States Robert Lynd, in the *Daily News*).

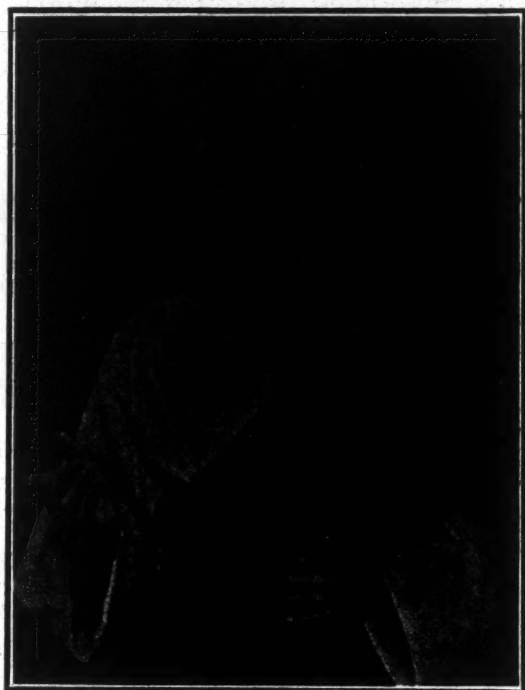
HATRED OF THE BIBLE

Hence, Dr. Heiler's biographical sketch and exposition of the faith of Sunder Singh is a book, the translation of which many people will welcome. Dr. Heiler begins by painting the religious background of Sunder Singh—that Sikh religion which began in sanctity and the desire for a universal religion, turned from an instrument of peace into an instrument of war by its followers, and reborn in a new form which "recently swept over North India like a whirlwind."

Sunder Singh appears to have been a religious devotee since he was a child, and was brought up to be a saint by a saintly mother. "I believe," he has declared, "that every truly religious man has a religious mother." His father, on the other hand, remonstrated against the boy's passion for reading sacred books. "You will turn your brain my son," he warned him, "and ruin your eyesight! You are still a child. Why do you torment yourself so sorely over religious questions?"

At the mission school which he attended, so passionately did the boy hold to his ancestral faith that he conceived a particular hatred of the Bible. "He became the avowed leader of a group of pupils who declared themselves the enemies of Christianity."

"Again and again he tore up and burned portions of the Bible and of



SADHU SUNDER SINGH

greatest outstanding personality of the Church of the present day." He has also had papers written against him by Western missionaries to prove that he is an "Oriental deceiver" and a shameless imposter. Clearly, Sunder Singh is a man to whom other men find it difficult to be indifferent.

The present book does not introduce Sunder Singh for the first time to the West. Many people will remember the visit that he paid to England and other European countries some years ago. Yet, in spite of the deep impression that he made, it is doubtful if the ordinary Western reader has even remembered the

other Christian writings." After one of these somewhat theatrical burnings, which occurred when he was fifteen years old, Sunder was asked by his father: "Why do you do such a mad thing?"

Sunder was evidently rather a puzzle to his father—his mother was now dead—and he must have puzzled him more than ever when, on the following day, feeling that Hinduism had failed to bring peace to his soul, he went to him and informed him that he was going to commit suicide.

MIRACLE OF CONVERSION

At three in the morning he rose and took a ceremonial cold bath, after which he prayed. Suddenly, as he prayed "there dawned upon him a wonderful vision; in the center of a luminous cloud he saw the face of a Man, radiant with love." To his astonishment, it was the face of Christ, "the same Jesus whom he had so passionately hated a few days before." In an instant, the whole world was changed for him. "Full of joy, he roused his father, exclaiming: "I am a Christian!" "You are off your head, my boy", said the bewildered man, "go away and sleep". Sunder Singh maintains that his vision was real and not a dream. "When you have just had a cold bath," he says humorously, "you don't dream."

Attacked by members of his own family and with the whole population "rising up against him in indignation", the fifteen-year-old boy fled from home, and at the age of sixteen was baptised in an Anglican Church at Simla. He was not to become a

member of any of the churches, however.

He believed that, if he were to communicate his faith to his fellow-country-men, he must become "an Indian to the Indian", and that he must become a wandering missionary, wearing the saffron robe of the ascetic, as the founder of the Sikh religion had done. "So the sixteen-year-old lad went out to his missionary wanderings, barefooted, with no possessions, without any protection against wild beasts".

JUNGLE FAST

One would like to have a fuller story of his strange experiences, from the time when he withdrew into the jungle for a forty days' fast, and when, "in order to keep some account of time, he placed near him a heap of 40 stones, one of which he was to throw aside every day."

One would like a full description of his venturesome travels in Thibet, where he declares that he met a Christian hermit who claimed to have been born 300 years ago at Alexandria, and to have talked with the nephew of St. Francis Xavier. Dr. Heiler admits that the story "is full of highly improbable statements".

His imprisonments, his punishments, his wanderings and his ecstasies will no doubt be set forth more fully in a future biography. Meanwhile, Dr. Heiler has told us enough of the man to rouse curiosity, if not to prove that an immortal saint and mystic has appeared on the planet in our time.

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

WELCOME TO INDIA

Welcome back to India! Thus were we greeted on our arrival in Karachi, through letters awaiting us there from friends in the Punjab.

Welcome back to India! Thus did the Sind Desert greet us as we traveled by train from Karachi to Lahore, and it showered us with its wealth of dust and sand, until, after eighteen hours of such a welcome, friends at home would hardly have been willing to own us.

Welcome back to India! Thus did our Mission Family greet us when we arrived at Sialkot just in time for the Annual Meeting, and pleasant and helpful was the fellowship of the next ten days.

Then, last, but not least—Welcome back to Pathankot and to the Avalon School! Thus did the teachers and school girls and friends in Pathankot greet me when I arrived there. It was about nine-thirty at night, and as we came up the road nearer to the school, brilliant and beautiful was the picture. All along the ledge of the roof of the main building, along the upper verandah railing, along the lower part of the verandah, and along the low wall in front were lighted candles. It made our building appear as bright and conspicuous as many of the gasoline filling stations which we found so common at home and which were so brilliant with their many electric lights. From the gate in to the verandah, the girls were lined up on either side of the path, with the teachers near the gate and back of the girls. The small girls were holding lighted candles and, truly, it was a beautiful sight.

As soon as we reached the gate, they began to sing; they sang two or three songs of welcome. Many of the small girls had grown much and there

were a good many little tots whom I didn't know at all. I don't know all our girls by name yet but gradually we are getting acquainted. They think it is a great joke when I can't remember their names. A good many changes can take place in a year and a half, you know, and children do grow.

I'm glad to be back in India and glad to be back in the school. Furlough was a very happy time and I shall remember my happy weeks with the various members of my family and the new friends made while at home. Now, that furlough is over, I'm just real glad to be back at work again and to be busy.

—Vida Graham.

MARY B. RIED MEMORIAL HOSPITAL

Sargodha, India.
Nov. 27, 1927.

My dear friends in America:

Upon Miss Hill's invitation, four hundred and fifty women gathered together in our Mission Compound, for a real old-fashioned "Welcome" to me on my return to Sargodha this fall. The *elite* of the town came in their beautiful native clothes of all colors.

The program consisted of music, both instrumental and vocal. Moslem and Hindu women both sang songs of welcome. The Hospital Staff was introduced and the doctor and head-nurse gave lectures on cleanliness and prevention of diseases.

We had a little fourteen-year old Afghanistani mother in our Hospital and as the weather was very favorable for out-of-door demonstrations, I used the baby of this little mother to show the crowd how to bathe a baby. As I dressed it, I held up each

article of clothing, so that they would get the idea.

We began the meeting with prayer and a Psalm and closed with refreshments of a nature that all, Hindu and Moslem, could partake.

We showed the whole Hospital to the women and they were especially interested in the little Afghanistani mother, the provision we had for her comfort and that of her baby.

The women of the different castes and classes of India are learning to meet on a common basis.

—Frances Lincoln.

Miss Roma Beatty, from Badomali, writes about stopping on their camp-moving day at a little village which they had never visited, and where there were no Christians. "As soon as our Ford drove up, the women began to come out to meet us, they were so glad to see us coming. They took us first to the house of the Lumberdar, the headman of the village. Then, after we had visited and talked there,

a little girl took me by the hand and led me to the house of her Aunt whom she was visiting in that village. A few days before, I had been to the village where the little girl's home was. Her Aunt was very friendly and quite a crowd gathered in her house to listen to us. One woman said, 'I heard these things in the Hospital in Sialkot!' I found that she had been a patient there for quite a while. She knew Dr. Hunsberger and had nothing but praise for her.

We went on to another house and another crowd gathered and listened very attentively while we each talked to them. A man came in and tried to interrupt by saying, 'Why are you talking to these women about Christ?' The women paid no attention to him, as is often the case when a man tries to interrupt. They even asked questions about how one might be kept from sin. They did not want us to leave, but followed us to the car and bought several Gospels. As we drove away, they said, 'Now don't forget us. Come back again.'"

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

AN ENGLISH LETTER FROM AN EGYPTIAN GIRL TO HER FATHER

Dec. 1927.

"My dear Father, Grace to you and peace from God our father and the Lord Jesus Christ.

"I give you heart regards coming from a heart full of sincere love to your beloved self.

"I wish to tell you, my father, that I am happy in all my school circumstances and nothing disturbs me but your absence from me. I am much in need of a coat for we have severe cold and on Saturday it was raining heavy rain. Friday our Junior Christian Endeavour had a social meeting and we entered the room with everything on the wrong way. It was very

funny. The principals, the teachers joined with us. We played games. We were all happy. The teacher who had charge of the social distributed chocolates and biscuits. After we ate it rained again as if to give us water to drink after what we had eaten.

"On Thursday the 8th of the month was the eclipse of the moon and all the teachers looked at it and the Americans were very astonished as if there was no moon in America. Then afterwards it was more fully eclipsed and when we were in the study hall the teacher gave us permission to look from the window and then I felt as of the face of the moon was eclipsed from our looking at it making it shy because of our looking.

"And then in Saturday Miss Ruth

got the victrola and we heard many beautiful songs. The end of every verse of one of the songs was Ha Ha Good morning.

"And one of the pupils was telling me a story. This is the story: 'A lady bought a pair of shoes and another lady said to her "Congratulations, your shoes are good." Then the other one answered, "You are better!" 'While I was sitting a girl said to another, 'How are your lessons?' She answered, 'My lessons are in good health, the highest degree of health and happiness possible.'

"My greetings to my sister and mother and to all who care to ask for me. I close my letter by many kisses and greetings. Your obedient daughter."

"Fulana Fulan."

GIRLS' BOARDING SCHOOL

By Miss Ida Whiteside, Luxor, Egypt.

The Luxor model house is the thought and gift of Mrs. Louise Brigham Chisholm of Cleveland, Ohio. She has for years studied homes and

homemaking in various countries, written along that line in the magazines, and has built other such houses in various countries.

The thought is to have a house built of inexpensive materials, and furnished with the cheapest of local furnishings, so as not to be beyond the purse of the poorer element of the community, and at the same time to have it so neat and attractive that the women seeing it will wish to go and do likewise.

This house is built of mud as are the village homes of Egypt, and plastered inside and out with a cheap native plaster called *heeb*. The rooms are small, but large enough for purposes of illustration. There are two courts, an outer and an inner where most of the kitchen work would be done. In the sitting room are a divan made of two boxes that can also be used for stores, a small table, and four of the cheapest native chairs. The divan covers, curtains and stand covers were made by the girls of the school from unbleached muslin, with



In this model house the girls in the Luxor Boarding School are learning the art of home-making. Cut furnished from Mrs. George Moore Memorial Fund.

a little decoration in blue cotton thread and applique of the same material dyed in the native market. The mats are the cheapest made here. The girls have also crocheted rag rugs for the floors. The bedroom has a single bed, made from the palm branches, and also a bed for the big baby doll, showing how a baby should be cared for. The baby bed is also made of the palm branches but has a net for flies and mosquitoes. The tiny kitchen has the necessary dishes. There are cupboards in the walls of the sitting and bed rooms in which clothes can be hung. Two cupboards in the kitchen hold dishes and food. The latter as well as the window and door are screened.

The girls of the school have made all the furnishings, keep the place tidy and clean, and are carrying on their classes in domestic science there so far as is possible. They plan to invite their mothers and older sisters occasionally to inspect the house. Also we show it to guests that come to call at the school or community house. So far all who have seen it have been delighted with its possibilities and attractiveness along with its simplicity and inexpensiveness.

WORK AMONGST WOMEN IN ALMAZA

A Village near Cairo.

By Mrs. W. T. Fairman, Cairo, Egypt.

The hamlet of Almaza has rightly been named "The Garden City". It is entirely inhabited by tram employees of various sorts, and is the most cliquey place I have ever visited, the higher official and his family having no dealings with those of lower position to the extent of not even riding in the same tram car.

Although a small community, it is quite cosmopolitan—Greeks, Italians, French, Syrians, and Egyptians, with religions just as varied. There are Roman Catholics, Greek Orthodox, Maronites, Moslems, Copts, and Protestants, all living in this little ham-

let, without church or school, priest or teacher, to enlighten or teach the inhabitants. The most progressive sect is the Moslem. The Tramway Company has given them a building for a Kuttab and Zawia (school and praying place) consequently most of the children who are too young to travel into Heliopolis and Cairo for school get their first instruction and ideas of school life here and learn the Koran before they learn the Bible or even the Lord's Prayer.

My Bible women and I have been doing systematic visiting for the past five months and have had a warm welcome in most of the homes. Our greatest opposition has been from the Roman Catholics. At the present time we have thirty-eight Moslem, forty-two Coptic, and three Protestant homes open to us. Amongst these, five women can read and six are learning to read. A small meeting is held every Sabbath afternoon in one of the Protestant homes for women and children, but the place is so small that very little can be done, and there is no chance of expanding until the company is willing either to loan or rent us a building.

The regular visiting, reading the Word, and prayer are being blessed, and it is a daily occurrence for women to leave their washing or other work to sit and listen to the reading of God's word, and should we miss a visit, inquiries are made as to the reason. While we were walking through one of the streets, a woman from another street accosted us, saying, "Are you not coming to see me? This is my day." Often I ask "Are you not too busy today for us to read?" and the answer invariably will be, "The work can wait, but we want you to come in and read and pray with us".

We were just visiting a Moslem home and sitting in the courtyard, when a voice from inside the house called, "Bring them in, I want to hear." We were told that the daugh-

ter's husband was ill, and asked us to go in. We went and saw a young man, ill with fever, lying on the bed. I asked if they would like to hear what our Book taught about love. The Bible woman read and explained the thirteenth chapter of 1 Corinthians, the young man constantly remarking, "The truth, the truth." Then the subject turned on prayer and I remarked that when any of our people were ill, we always asked God to bless the medicine given, and if it were His will, to restore to health. Whereupon the young man said, "Will you pray for me? I am a Moslem." I replied, "God loves the Moslems and Jesus died for the Moslems and it is in His name we pray." He said, "I know you pray in the name of Jesus but I want you to pray for me." We did so, and when we left he again asked us to remember him when we prayed. We visited that home ten days later and received a very warm welcome. We discovered that the young man had recovered and was at work. The women were alone, and the mother said, "I have heard many times that God answers the prayers of the Christians. Now I know it is true."

Out of the six women we are teaching, four are Moslem. In the home of one of our pupils we met the grandfather. He said he was pleased that we were teaching his granddaughter, a girl of eighteen, but he did not wish us to read from our Book or give a Bible lesson, for in the Koran they had the same stories and he could teach her. I said, "Why have you not taught her? See what a big girl she is; and this simple story of how sin entered into the

world, and the penalty of sin, and how we can escape that penalty, she does not know. She does not even know how God created this beautiful world."

Then I went on to explain to him how our life and works were wrapped up with our religion and the teaching of our Book; how impossible it was to separate them; and finally I said, "Where is there another religion whose women are going from house to house teaching and helping the women, in this fearful heat, without money, without even taking a cup of coffee, or a glass of sherbet (cool drink)? No, it is only because we are lovers of the Lord Jesus Christ. If you will not allow me to read from our Book and speak the truth, I cannot teach your grand-daughter. But I promise you never to teach your grand-daughter anything that is bad."

"No, no," he cried, "I know you never teach anything bad. Come whenever you like."

It was my privilege for four months to have a Bible Woman who had been trained at the Bible Women's Training School at Tanta, and I cannot speak too highly of the very efficient work done there. Her knowledge of the Bible, her power to express herself, and her fascinating way of telling a Bible story are beyond my power of description. She endeared herself to everyone by her loving, gentle spirit, and it is my prayer that all our Bible Women in the future may have the opportunity of such training. Then Egypt will indeed be blessed.

SUDAN

Mrs. D. S. Oylar, Editor

BEHOLD WHAT GOD HATH
WROUGHT

A Backward Glance

By Mrs. P. J. Smith, Nasser, Sudan.
On Furlough, Marquette, Nebraska

A few days ago a letter came to us from one of our Nuer friends. "I am writing in my own country, Garjak," he says. "I pray to Jesus every day. I am teaching the people of Jehovah God. May Garjak soon hear of God."

I read this letter and I think of this Christian friend of ours. I think of him sitting beside the missionary every Sabbath morning for a year or more, re-telling to the Nuers the message of the morning. I think of him in the school-room, teaching and being taught. Then I think of him as he was five years ago, just down from Garjak to have a bad sore on his leg treated. Perhaps he had heard that the white folks worshipped a God, who could heal such sores. But he knew little of that God. He had probably never seen a piece of paper, and did not know that there was such a thing as writing. Now he sits in his village sixty or a hundred miles from the mission and writes that letter. He has returned to his people, and is teaching them of Christ.

Another letter from another Christian tells me, "The governor has sent up six young men from Abwong to be taught Nuer in our school during the summer." And I think of that Nuer school, and how five or six years ago we had nothing but an alphabet, and a few pupils, and now it is really a school. It has reached the stage where the governor thinks it is worth while to send pupils to it, and he is already asking us for Nuer teachers to go out into other parts of the country. And yet, it is only in its infancy.

Speaking of school reminds me that we began teaching this alphabet in the old church. Now we have our splendid

George Monroe Locke Memorial School. A new residence has also been built during this period, and we have our new church. The old one was out of the question because it could not accommodate the people who came to the services. Wasn't that fine! So now we have our roomy, well-arranged new church.

I suppose that Moot and Yoel are out in the village today. Five days of every week they spend in house-to-house meetings in the near-by villages. A song, a prayer, and perhaps a Bible story make up the service. The audience may consist of one man, or there may be fifty people. This is a new development in the last few years, and the Nuer Christians pay the salaries of these evangelists. Occasionally one of the missionaries takes the launch and goes to a distant village for a day or two. This also is a new development—our launch—and we wonder how we ever did without it. Who can tell to how many people this launch has given the opportunity to hear the Gospel?

During the last five years we have had from six to eight missionary workers nearly all of the time, in contrast with the former five years when we were often the only family. This has meant more contacts and closer contacts with the people, and we have felt the difference. Because we have more time to give to our Nuer friends we have more friends, and know them better. The boys and girls, how they love to come to the homes of the missionaries, and how we love to have them do so! I think of the many evenings when one could find at one mission house or another, a roomful of boys and girls, looking at pictures, listening to the Victrola, learning a Bible verse. I am so glad that they are not afraid to come.

Then as I look back and think over this last term of service, I realize

what our one hundred and sixty Christians mean. I think of the time when we only had ten. I think of the many Sabbath days when we had only twenty Nuers in church, and thought what a wonderful day it would be when our little church would be filled. And now the little church has been abandoned because it is too small. For more than a year, I believe, the attendance has never fallen below one hundred, and is often more than double that number.

Then all over the country, and especially in the near-by villages, there is a warmer reception for us when we go to their homes, and a better attitude when we give a Gospel message. This doesn't mean that all the Nuers accept the message, but they listen to it with more interest. Above all, we see Christians who are developing and growing daily.

Our work among the Nuers is only in its infancy. So far as the tribe is concerned, we have merely touched the fringes, as it were. But as I look back over a period of seven years, I see that the knowledge of Christ has spread out among the people, and that His love has sunk deep into the hearts of some. The Christians realize that it is their duty to make Christ's love known to their friends, and tribesmen. Some of them are taking an especial interest in this work, and are telling their fellow men about Christ, their Saviour. For this we give thanks to the Heavenly Father, and we take courage in looking toward the future, knowing that it is God's work, and that He will give the victory and success.

BUILDING A HOME IN AFRICA

From "Life and Work in the Nuba Mountains"

By D. N. MacDiarmid

It was on Christmas Day, 1920, that my wife and I reached Heiban, in the Nuba Mountain Province, to join Mr. and Mrs. Mills and help them in the establishment of the new

mission station. For some months we all lived together in a mud house of three rooms that the Governor of the Province put at our disposal. It was not very big, and it had no doors and not much in the way of window shutters, but it served us well while we were building the Mission houses.

What a business building is in this country! First of all it has to be remembered that it is impossible, or, at any rate was impossible when we built our first houses, to get more than a very small quantity of sawn timber from Khartoum. The expense of bringing it all the way by camels from El Obeid, via Dilling and Talodi, about 275 miles, was too great. We therefore had to cut down trees in the forest, and by adze and plane turned them into timber suitable for door and window frames. The few sawn planks one inch in thickness that we did get were so precious that we actually cut them down the center by handsaws into half-inch planks, so as to make them go further. All you amateur carpenters who read this, please consider well what it means!

It has also to be borne in mind that Heiban is in white ant country, and that therefore it is necessary to build houses of a special kind to resist them. That is to say, the roof, which is of thatch, must not at any point come in contact with the walls of the house. If the grass roof touches the walls it would mean that the thatch would not last for three months, but would be completely destroyed by white ants.

The walls of houses in this region are of mud; not mud brick, but just mud made up into sticky balls and "flopped" down while wet into position. No Nuba native can build anything larger than a small round hut, so Shwai Arabs—a tribe of Arabs, so called, living a day's journey from Heiban—have to be employed. Even these are by no means experts, and if the wall does not coincide with the plumb line they emphatically affirm

it is the plumb line, and not their wall, that is at fault.

When the walls are up sufficiently high a row of forked posts is placed in the ground round the outside of the wall, though not touching it at any point. Some taller forked trees are then placed in the middle line of the interior of the house, and another row of shorter forked poles is placed around the walls about six or eight feet from them. Ridge pieces, merely straight tree trunks, are then placed in all these lines of forked timbers, and on these ridge pieces the bamboo rafters are tied with bark. A framework is then made with split bamboos, tied to the rafters, and on top of this the grass of the thatch is tied with the palm leaf.

It is a long and wearying business building one's house. The workers are sometimes very stupid, and are invariably disinclined for continuous labor. Either the wind is too cold or too hot, and they do not understand the way we try to speak their language. I am afraid that muscular Christianity was resorted to on all too frequent occasions during the building of those first houses.

But at last the walls and roofs of those Heiban houses were finished, earth and water and pebbles were then carried inside for the floor, and tramped into more or less smoothness. A few bags of precious cement helped to make part of the floor more level and firm, and the houses were ready for occupation.

We bought in the Talodi market for five pounds sterling—so scarce is timber—a few old wooden cases, and these were loaded on two donkeys to bring them the 57 miles to Heiban. One donkey died on the way and we had to pay three more pounds as compensation. The other donkey was washed away in a flooded khor near Heiban, and not until Mr. Mills had spent two days searching for it on the banks of the khor miles from Hei-

ban was its precious load of old box-timber found. When houses are built by oneself in this way one learns to value them more than those that are built without trouble to the inhabitants of them, for every window tells a story, and each door opens up long trains of thought.

Houses built on this plan have various advantages in a hot climate. The mud wall is more than a foot thick, and there are many tons of grass used for the thatch; this makes the coolest possible kind of house for such a climate. The two-foot gap between the walls and the roof allows of a constant current of air, and the wide veranda affords a grateful shade. The disadvantages of these houses are also due to the same facts. Owing to the sharply sloping roofs the interior of the house is very dark, and owing to the gap between the walls and the roof they are perfectly hopeless when the wind is blowing. It is impossible sometimes to keep a lamp alight, even with every door and window closed. Rain, during the wet season, beats right across the room, and, when dust is blowing, a perfect desert invades the place; but until Missions are rich and can afford a plentiful supply of timber and cement, this kind of house will be all that can be built in this part of the Sudan. Unfortunately, too, they are not permanent buildings. Mud walls only last for eight or ten years, and the roofs of grass have to be renewed about every two years.

EVERY DAY OCCURRENCES

Naturally enough in such a climate one sleeps as much as possible out of doors, right in the open if the weather permits, but on the veranda if the weather is bad. One is sometimes asked, "Is there no danger from wild animals?" Personally, I have never heard of a white man being attacked in his bed by any wild animal in this country larger than a mosquito. I knew a man who found a leopard

looking in at him one night through his mosquito net—but it ran off when the man moved. At Heiban we have often seen the footprints of a leopard within a few feet of our beds, but so far they have never introduced themselves. We are not desirous that they should.

I have mentioned white ants, termites they are more correctly called, but they deserve more than casual mention. They are without doubt our chief pest at Heiban. We have lost more property and been put to more inconvenience by them than by any other pests in Africa. We have learned by experience to know that pictures hung on mud walls are in danger, and we are not unduly annoyed when some morning we find Whistler's "Mother" eaten out of the frame, and the glass covered with mud. But when we have very carefully placed a leather bag full of good clothes on a table in the middle of a concrete floor some distance from the mud wall, we are more than annoyed to find, after a week's absence from home, that white ants have made a mud "run" across the concrete floor, up the leg of the table, eaten the bottom out of the leather bag, and turned all the clothes to solid mud. That has happened more than once.

All our boxes and trunks have always been kept on wooden stands, treated with a preparation supposed to keep off termites, but even this does not always save them. The white ants will make a "run" of mud, sometimes up the table leg, sometimes without any support, and find their way through a defective rivet hole in the bottom of an iron trunk, and there play havoc with the contents. During the night the wind will sometimes blow a window curtain against the mud wall, the white ants will take advantage of the fact, glue the curtain to the wall by mud, and proceed to devour it. By morning a new curtain is necessary.

White ants do not, as a rule, come into the open; they prefer the dark-

ness, so when they can not eat something lying on the ground they make a "run" along, or up to it—a kind of mud tunnel—and go on until they do find something to their taste. Leather, books and clothes seem to be their chief delicacies. Certain kinds of wood-preservatives are sold which can be applied to woodwork to make it white-ant proof, but these are useful for a limited period only, and have to be frequently renewed to be effective. They are, too, all of a tarry nature and cannot be used on leather or any furniture of value. In our fight with the white ants of the Sudan we have so far to admit that we have come off a bad second.

"How about the climate in your part of the Sudan, is it wet or dry?" Many a time I have been asked that question. The truth is it is both wet and dry, very dry during the dry season, and very wet during the rainy season. E. S. Grogan, in his book, *"From the Cape to Cairo,"* well describes much of the Southern Sudan as, "waterless and waterlogged". In the Nuba mountains the two seasons are sharply defined. For half the year there is not a drop of rain, the grass dies, the fire-blackened earth is laid bare, and the trees seem to shrink away from the scorching rays of the sun. A dry wind, hot by day and cold by night, blows almost continually from the North, all our water has to be carried for nearly half a mile from some water holes in the bed of a khor, and during this season a garden is impossible.

But then the winds begin to change. The southerly fights with the northerly, diffidently at first, but with growing confidence every day. Soon the rain clouds begin to bank up and the rumblings of distant thunder tell us that the rains will soon be here. For several months there are frequent rain storms, torrential down-pours, the khors are flooded, the roads impassable, and the atmosphere laden with moisture. During

this season the ground that has been sun-scorched and barren for several months becomes at first like a beautiful park, with soft green glades between the glossy trees, and wild flowers of many beautiful varieties are everywhere to be seen.

At one season of the year our boots and clothes are always damp in the mornings, all woodwork buckles and bends on account of the swelling of the timbers, the ground is saturated with water, and all the cotton-soil regions are sloughs of despond; during the other season of the year the

bedclothes are so dry that the lifting of a blanket from the bed causes a crackling and sparkling of electric discharge, the doors and window frames show great cracks between the boards, and it is a matter of great difficulty to dig a six inch hole in what was once a flower garden. The climate is one of extremes as regards humidity, but is, on the whole, not excessive as regards heat. From November to the beginning of March the climate might be classed by an optimist as good, and during the rest of the year it is far from unbearable.

ANNUITY BONDS

By Mrs. H. C. Campbell

Just a word about the Annuity Department of the Women's General Missionary Society. We have had several letters lately from people saying that they had seen the article about that Department in the July number, so it occurred to us that we might put an article in occasionally.

Since the first of April, 1927, up to date, February eighth, we have issued sixteen Bonds, amounts from fifty dollars up to and including two thousand dollars. There were just two of the last named number.

Applications for Annuity Bonds encourage us very much for two reasons. First, it shows that the Lord is putting it into the hearts of His people to prepare for our future work, and second, it shows that the annuitants have confidence in the present management of the work.

These Bonds save all expenses connected with a will, lawyers' fees, court charges, collateral inheritance taxes, appraisement expenses, etc., etc.,-and besides that the annuitant has no trouble whatever about investments. The money is invested very securely in mortgages on first class real estate in and around Pittsburgh,

Pa., and the interest checks go semi-annually January fifteenth and July fifteenth. They never have to be asked for.

Up to the present writing, with all the investments we have made for the last forty-one years, we have never had a speck of trouble and never had to foreclose a mortgage, nor had any kind of trouble with the collections of the interest. We know there are quite a number of women who have to care for their investments themselves. They would like to give the work of the Women's General Missionary Society large sums, if they had it, but they must have the income from which to pay their living expenses. To this class we appeal, and hope that many more will take out Annuity Bonds, and, also, in "arranging their household" remember to place the Women's General Missionary Society of the United Presbyterian Church of North America as one of the legatees in their last will and testament.

We are greatly indebted to all our annuitants and those who are remembering the work in their last will and testament.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

THE NEW DAY IN HOME MISSIONS

Several interdenominational meetings of great importance were held recently. In this issue of *The Womens Missionary Magazine* the different Board Secretaries who were in attendance have given us reports.

It was the privilege of the Editor to attend, in company with Mrs. Wm. S. Cook, Mrs. Ada Kerr Wilson and Mrs. French Kerr, the Church Comity Conference.

Dr. William R. King, Executive Secretary of the Home Missions Council believes that this Conference held in Cleveland, Ohio, January 20-22, and followed immediately in the same place on January 24-25 by the Annual Meeting of the Home Missions Council, the Council of Women for Home Missions, and the Executive Committee of the Federal Council of the Churches of Christ in America signaled the dawning of a new day in Home Missions.

It was pronounced by many who attended it "the greatest meeting of the last decade", "an epoch making Conference", "an history making occasion."

The Conference was unusual and unique in several ways. First of all, the very fact that such a meeting was being held was remarkable. Nothing of the kind had ever before been attempted on a national scale. It could not have been done a decade ago. It was a Comity Conference. That was the one and only subject under consideration. The purpose of the meeting was to consider questions of Comity and Cooperation between Protestant denominations in America—to discover what there is of competition, overlapping and overlooking and upon the basis of the facts to propose remedies.

There were more than 400 registered delegates, besides visitors, representing twenty-four of the major denominations of the United States and Canada.

The spirit of the Conference was another remarkable thing. From the very beginning to the close there was the manifest spirit of Christ. The spirit of brotherhood and fellowship was present in a marked degree, and was felt by all.

There were three big things accomplished by the Conference and the meeting of the three Councils which immediately followed.

First the approval of the Comity Principles of the Home Missions Council and the Council of Women for Home Missions. These principles declare that "a field shall be regarded as adequately occupied when for each 1,000 population, homogeneous as to language and color and reasonably accessible from a given point, there is present one church, meeting at least the following minimum standard of service and equipment—

resident pastor devoting full time to the work of the ministry—public worship every Sabbath—Sunday School meeting regularly—edifice reasonably adequate to needs of the community for worship—religious training and service—provided that where a church has or is proposed to have the exclusive occupancy of a field, it will receive into Christian fellowship all varieties of Evangelical Christians without subjecting them to doctrinal or other tests which do not accord with the standard of their respective faith”.

The second thing accomplished by the Conference, was the adoption of a Five Year Program of Survey and Adjustment in the field of Interdenominational Comity in Home Missions.

This program combines on a national scale a survey of the whole field of interdenominational comity in Home Mission work—an intensive and sustained effort to secure the indicated adjustments by the various denominational and local groups—and the attainment of the elimination within a definite period of all competition between denominations in Home Mission fields. The program contemplates a state by state survey, to secure a complete list of all home mission aided projects, to assemble data bearing on population, economic resources and religious needs of communities, to discover what denominations are operating in the various fields and to find out where there are communities that are being overlooked and neglected, or inadequately provided with Gospel privileges.

The third thing accomplished by the Cleveland meetings, was the provision for a great National Home Missions Congress to be held two years hence. The purpose of this Conference will be to study the entire subject of Home Missions in all its phases. It will be preceded by and prepared for by the thorough-going work of five or six large commissions which will study the various phases of Home Missions and report to the Congress.

There is great need for such a Congress. We have come into a new day in America. All things have changed since the Home Mission enterprises of the denominations were started more than a century ago. There needs now to be a new evaluation of the Home Mission task, and a scientific restudy of agencies, policies, methods and programs.

—*From Report of County Conference*

* * *

THE PANTON PAPERS

Compiled and published by Thomas M. Chalmers, 2654 Marion Ave., New York City.

This little book is a compilation of Editorials from the pen of Rev. D. M. Panton, Editor of *The Dawn*, a magazine published in London, England.

The articles deal with certain events of the present time in the light of prophecy. One of the most interesting chapters is that dealing with the Roman Empire.

Of even greater interest is the chapter on “The Jew”—“the immortal, the indestructible, the irrepressible Jew.” Our attention is fre-

quently called to the Church's neglect of the Jew but several statements lead us to believe that much work is being done for Israel and that the efforts of the Christian Church are being richly blessed.

The author states that 115 missionary societies labor among the Jews of the world, with some 700 missionaries, or one to every 20,000 Jews. Some 204,540 Jews were baptized in the nineteenth century. There is one Protestant Hebrew convert to every 156 Jews. It is a most encouraging fact to Gentile workers among the Jews that in an average meeting of Jewish converts, it will be found that from fifty to seventy-five per cent were won through Gentiles. No mission field in the world has been so successful as the Jewish, and a larger proportion of converts (it is said) has come from England than from any other country of the globe."

* * *

THE PATH OF THE PEACEMAKERS

By Prof. Rufus M. Jones

There are two possible ways before us if we want to be peacemakers. One way is for us to become experts on the economic phases of war; to pull very strongly every stop to the encroachment of the military machine in America and everywhere else; to cry out against every movement that tends to poison the minds of the youth with military ideals; to produce everywhere we can an international consciousness, to promote and strengthen the League of Nations and the World Court and to make it just as difficult as possible to have another war.

The other path is the formation of a nucleus group of men and women who will, under all conditions and circumstances of life, practice peace and exhibit a way of life which defeats the war mind and the war spirit.

Both of these ways are right ways. They are both of them necessary ways; but the second way is absolutely essential to our very existence as a people of God. Our entire method of conquest must be the method of love. Our entire method of conquest must be the diffusion of the spirit of friendship and fellowship and goodwill translated into everyday life. We must build our entire peace message, and our entire peace mission on a deep religious foundation. We must, first of all, ourselves be spiritual pioneers. We must make Christianity and the way of love synonymous terms. That means that we must climb Calvary with Jesus Christ and not deny Him when danger and cost heave in sight.

The way to which we are called is no easy way. We must learn to love men of all colors and of all races.

There is still One, who told us what the limits were of love: "You are to love even as I have love you." That means loving concrete men. There is nothing easier than to love somebody in the abstract. But we have got to love the kind of people we meet. We have got to love people who live in our street, and we have got to learn how to carry this penetrating love into our families, which is much more difficult, perhaps, than any single things we have to do.

—*Federal Council Bulletin*

Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

ANNUAL PRESBYTERIAL REPORTS

The success of the Thank-Offering each year depends upon the work being done in the Presbyterials. This work is accomplished by the local Thank-Offering Secretaries with the faithful cooperation of the Presbyterian Secretaries. As soon as the Thank-Offerings are presented the report is filled and sent to the Presbyterian Thank-Offering Secretary. From these she makes her Presbyterian Report and forwards it to the General Secretary.

All our readers will be interested in the roll of these faithful women and will be interested in noting the time every report was received and the name attached. By reading the following you may see that many of them, even during the busy holiday season, gathered together their complete reports and forwarded them. To all we express our "Thank you" for their promptness and carefulness in filling the blanks and sending them to the office.

Presbyterial	Secretary	Date Received
1. Northern Indiana	Miss Jennie L. Gray	December 9, 1927
2. Argyle	Miss Irene Tilford	December 19, 1927
3. Concordia	Miss Allie Esdon	December 19, 1927
4. Colorado	Miss Alice McMillan	December 19, 1927
5. Oklahoma	Mrs. A. J. Carnahan	December 24, 1927
6. Uncompahgre	Mrs. T. M. Reynolds	December 27, 1927
7. Detroit	Mrs. H. B. Parks	December 27, 1927
8. Spokane	Mrs. F. E. McCani	December 27, 1927
9. Indiana	Mrs. Elbert E. Meek	December 27, 1927
10. Albany	Mrs. Jacob F. Banks	December 29, 1927
11. Pawnee	Mrs. Haidee Ewing Rankin	December 29, 1927
12. Idaho	Mrs. H. A. Hannum	December 30, 1927
13. Vermont	Mrs. George M. Esdon	January 3, 1928
14. New York	Mrs. C. Bauer	January 3, 1928
15. Wisconsin	Mrs. H. A. Melville	January 3, 1928
16. Chartiers	Mrs. T. C. Weaver	January 3, 1928
17. Los Angeles	Mrs. H. G. Dean	January 3, 1928
18. Kiskiminetas	Mrs. Mary Miller	January 4, 1928
19. Boston	Mrs. Fred Barker	January 6, 1928
20. Delaware	Miss Elizabeth Fletcher	January 7, 1928
21. Des Moines	Mrs. S. A. McCollam	January 9, 1928
22. Texas	Mrs. H. O. Fischer	January 9, 1928
23. Big Spring	Mrs. G. E. Anderson	January 10, 1928
24. Oregon	Mrs. J. N. Tracy	January 10, 1928
25. Tennessee	Mrs. W. G. Wilson	January 10, 1928
26. Cedar Rapids	Mrs. Joe Hay	January 10, 1928
27. Monmouth	Mrs. B. D. Hill, Sr.	January 11, 1928
28. Steubenville	Mrs. L. P. Reeder	January 11, 1928
29. Keokuk	Mrs. W. E. Paul	January 12, 1928
30. Southern Illinois	Mrs. Solon Fullerton	January 12, 1928
31. Wheeling	Mrs. John W. Bickett	January 12, 1928
32. Chicago	Mrs. Wm. Robertson	January 12, 1928
33. Omaha	Mrs. John E. Krisel	January 13, 1928

Presbyterial	Secretary	Date Received
34. Kansas City	Miss Jessie Carson	January 13, 1928
35. Conemaugh	Mrs. L. H. Miller	January 13, 1928
36. Lake	Mrs. J. A. McQuiston	January 13, 1928
37. Allegheny	Mrs. Guy W. McCracken	January 13, 1928
38. Philadelphia	Mrs. J. L. Montgomery	January 13, 1928
39. Westmoreland	Mrs. Christy G. Shaw	January 13, 1928
40. Ohio Northwestern	Mrs. C. D. Lahman	January 13, 1928
41. Arkansas Valley	Mrs. S. A. Wallace	January 13, 1928
42. Caledonia	Mrs. Neil Cameron	January 14, 1928
43. San Francisco	Mrs. Henry Metzler	January 14, 1928
44. Monongahela	Mrs. R. M. Douglass	January 14, 1928
45. Muskingum	Mrs. A. C. Duncan	January 14, 1928
46. Butler	Mrs. John J. Campbell	January 16, 1928
47. Hudson	Mrs. Henry Bewkes	January 16, 1928
48. Mercer	Mrs. Ella Pollock	January 16, 1928
49. College Springs	Mrs. H. H. Young	January 16, 1928
50. Xenia	Miss Lulu Henderson	January 16, 1928
51. Puget Sound	Mrs. Christine Tucker	January 16, 1928
52. Cleveland	Mrs. J. A. McDonald	January 16, 1928
53. Mansfield	Mrs. M. A. Eakin	January 17, 1928
54. First Ohio	Mrs. Iva J. Cline	January 17, 1928
55. Rock Island	Mrs. Warren Brownlee	January 17, 1928
56. Beaver Valley	Mrs. J. H. Gilfillan	January 18, 1928
57. Frankfort	Mrs. J. O. Smith	February 1, 1928

Life Members

- | | |
|--|--|
| 629. Mrs. W. H. Humphrey, Grove City, Pa. By her sister, Isabelle Thompson. | 642. Mrs. Mary Eakin, Emlenton, Pa. By East Unity W. M. S. |
| 630. Mrs. S. P. Anderson, Franklin, Pa. By her sister, Mrs. Dufford. | 643. Laura M. Stewart, Cambridge, Mass. By Mrs. Alexander Ross. |
| 631. Edith B. Galbreath, Butler, Pa. | 644. Addie M. Ellis, Boston, Mass. By Y. W. M. S., U. P. Church, Boston, Mass. |
| 632. Lois Woodburn, Petrolia, Pa. By Ada Ellenberger. | 645. Mrs. Robert Dickson, Pittsburgh, Pa. |
| 633. Mrs. Ethel M. Byers, Butler, Pa. | 646. Mrs. George Campsey, Pittsburgh, Pa. |
| 634. Sarah Conrad, Grove City, Pa. | 647. Mrs. Margaret Skillen, Pittsburgh, Pa. |
| 635. Rose M. Barber, Slippery Rock, Pa. By her parents, Dr. and Mrs. W. M. Barber. | 648. Margaret McCreery, Pittsburgh, Pa. |
| 636. Mary Evelyn Barber, Slippery Rock, Pa. By her parents, Dr. and Mrs. W. M. Barber. | 649. Mae Kellerman, Pittsburgh, Pa. |
| 637. Mrs. W. J. McCaslin, Butler, Pa. By Meridian W. M. S. | 650. Marie S. Smith, Pittsburgh, Pa. |
| 638. Mary McDowell, Grove City, Pa. By her brother, Rev. Quincy McDowell. | 651. Mrs. Ralph Zillian, Pittsburgh, Pa. |
| 639. Mrs. Maude McFerrin, Grove City, Pa. | 652. Mrs. James Hert, Pittsburgh, Pa. |
| 640. Mrs. Louisa Rodgers, Eau Claire, Pa. | 653. Eleanor Anderson, Butler, Pa. |
| 641. Mrs. W. P. Jamison, Emlenton, Pa. By her children. | 654. Mr. Scott Hayes, Aspinwall, Pa. |
| | 655. Mrs. S. E. Jones, Pittsburgh, Pa. By her daughter, Mrs. Mary Sherill. |
| | 656. Mrs. Mary J. Malcomson, Pittsburgh, Pa. By her daughter, Mrs. Herbert P. McCurdy. |
| | 657. Mrs. John E. Paden, Pittsburgh, Pa. |

658. Mrs. Harry A. Merker, Pittsburgh, Pa.
 659. Mary A. Hare, Pittsburgh, Pa.
 660. Helen M. Smith, Bellevue, Pa.
 661. Mrs. Earl Cook, Bellevue, Pa.
 662. Mrs. Annabell Fox, DuQuoin, Kansas,
 By W. M. S. of DuQuoin.
 663. Erma Barton, Butler, Pa.
 664. Jeanette Sturgeon, Butler, Pa.
 665. Mrs. Nancy Austen, Glenshaw, Pa. By
 her grandchildren.
 666. Mrs. H. C. Thompson, Apollo, Pa. By
 Mrs. and Mrs. W. C. Campbell.
 667. Mrs. H. C. Dentzel, Apollo, Pa. By
 her daughter, Ruth.
 668. Wilda Brownlee, Washington, Pa. By
 herself.
 669. Mildred Boyd, Philadelphia, Pa.
 670. Margaret Boyd, Philadelphia, Pa. By
 Laura J. Forsythe.

Beginning Dec. 1, 1927, Ending Jan. 1, 1928
 \$25.00 each

671. Mrs. Elizabeth Neal, New Wilmington,
 Pa. By Mrs. Anna Crawford.

672. Carrie Woodrow, Plumville, Pa.
 673. Mrs. Robert J. Morrow, Plumville, Pa.
 674. Jennie McFate, Everett, Wash. By
 Mrs. E. M. Walrath.
 675. Anna E. McCulley, (In Memoriam)
 By her brother, S. J. McCulley and
 sisters, Elizabeth McCulley and Mrs.
 W. H. Keil.
 676. Viola Dickson, New Concord, Ohio,
 By Alma Aiken.
 677. Mrs. T. J. Martin, Stafford, Kansas.

CORRECTION

259. W. P. McNary, In Memoriam, By his
 wife, Mrs. Margaret W. McNary.

LIFE DIRECTORSHIPS

\$300.00 Each.

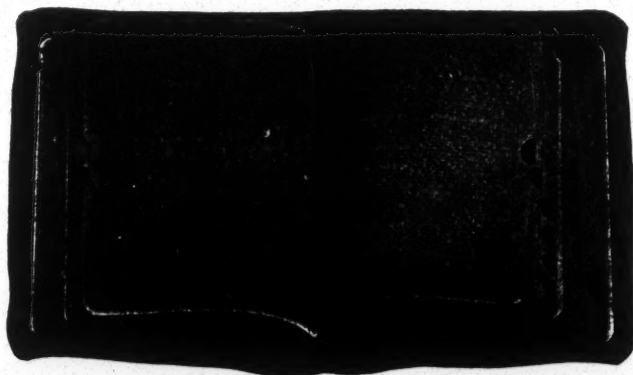
ACTIVE ROLL

47. Mrs. May Prenter Duff, Ben Avon, Pa.

MEMORIAL ROLL

41. Mr. J. P. MacDanel, By daughter, Car-
 rie MacDanel, Cedar Rapids, Iowa.

Bible Readings



Courtesy American Bible Society.

61. Acts 12:23.
 62. Dan. 4:32,33.
 63. Gen. 41:48.
 64. Psa. 90:9,10.
 65. 1 Chron. 5:1,2.
 66. Gen. 49:10.
 67. Matt. 1:1-3.
 68. Zech. 8:1,6,8,9.
 69. Isa. 28:16.
 70. Matt. 21:22,24; Mk:12:10; Luke 20:
 17,18.
 71. Which apostle spoke at some length
 regarding the stone of stumbling?
 72. Where is there a record of Joseph's
 burial place?

73. Where said "that Rock was Christ"?
 74. Find reference speaking of God's
 love for Jesus before time began?
 75. Where does Jesus say, referring to
 humanity and himself, "his own received
 him not"?
 76. Who was Job?
 77. What proof of the truth of 1 Pet.
 5:8 does the history of Job supply?
 78. Where is Satan called "the accuser
 of the brethren"?
 79. What prophet classes Job with Noah
 and Daniel?
 80. About how old was Job when he died?

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, \$4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, \$800 each or \$1,600. Total Askings, \$8,630 or \$300 more than received in 1925—1926.

1903

1928

Anniversary Year

NEW YOUNG WOMEN'S SOCIETIES

Los Angeles Presbyterial has a new young women's society. It calls itself the "Nicol" Guild, being complimentary to one who has rendered faithful service as a church visitor. There are 15 charter members, Miss Ethel Craig of 853½ W. 41st St. being president.

Inquiries keep coming from time to time for literature on organization, giving promise of several "silver" societies. If you have a group of girls or young women or both that should be formed into a circle or society, why not take the opportunity of having a "twenty-fifth anniversary" society? Send for literature at once to 904 Publication Bldg., Literature Department or to the General Secretary if you have need for such help.

There should be at least twenty-five societies as *net* gain to properly celebrate the occasion. There is no time like the present to do good.

"There are four steps to any task: purpose, plan, perseverance and performance."

On which step are you now?

THE PENNANT CONTEST

When you read these lines, not more than a month will remain before your annual report must reach the young women's secretary of the presbyterial. What type of report shall represent your work of the year? Was your society work inefficient? If so, it will have to remain so in the records for the year. Who

should receive the blame? The officers, committees, circumstances or y - o - u ?

If this year's work has been largely failure, next year can be a grand success if y - o - u do your part well and do it cheerfully and willingly.

May we quote those old lines:

"Get all the will-nots out of the way and the cannots will come undone like bow-knots."

THE PROGRAM CORNER

A goodly number of societies is enjoying a review of society programs. They have yours to look forward to. It has not arrived yet.

When you make up your new program, make one extra, one for this collection. If you have not sent this year's yet, it is not too late to do so.

Societies very generally share in the Isa. 41:6 fund, thus assisting many presbyterials to be represented at the annual gathering of the W. G. M. S. Why not be as generous in sharing your programs with all the societies of the church. Your ideas may supply a lack for some other society. Send a copy of your program *now* will you not?

ABILITY PLUS WILL

General Booth in writing of Mr. Asquith who was later made Earl of Oxford, commented on his great ability. Said he, "His is the kind of genius which I hold most in respect—

the ability to take trouble *plus* the *will* to take it."

There is no question but that General Booth's observation can be applied to a host of people throughout the civilized world. Even those who live outside the door of civilization, if given a chance, soon show the keenness of their ability, thus showing how lavish the Creator has been in bestowing good things on those made in His image.

A great deal is being said about the present student generation as to its varied abilities and we must admit that in many lines the truth has been spoken. However, the real test of youth's ability will come after school's lessons have been translated into practical, unguided experience of at least a few year's duration.

The story of a man who had great opportunity in education comes to mind. He received his degree at Harvard. His mind may have been trained yet he settled down in a remote town in a central state doing very inferior work on a one-horse newspaper. With him it seemed to be "ability *minus* a will."

Another young man is held up in review. He had ability as to intellect, but was handicapped in securing his education because of an invalid father and a very limited family income. Then the father died and this boy was the main support of four beside himself. Part of the time he carried a real job and attended professional school. When he graduated he was barely out of his teens. He reached the goal—one honored in the

legal profession—not because of his ability merely, but very largely because his will joined to his ability would not let him fail.

Young women of today are well trained. Our colleges and universities are crowded with them. Even our high schools offer fine opportunity to a willing student and professional schools are turning out well-equipped nurses, doctors, teachers and what not. What treasure for the church and its great cause, missions, if this ability be turned to her account! *Will* it be?

A young woman was speaking of the time and labor spent in trying to secure the personnel for a program for missionary society. Ability among the members was not lacking, but, like the parable of the great feast, when invited "they with one consent began to make excuse." She said she had more trouble in securing support for that one program than she did in carrying through a whole year of program in the club. The *will* to do or *not* to do—that made the difference!

It is good to have a trained intellect. No one enjoys an ignoramus. But if as Christians we give our best *outside* of the church, our ability will count for little as Kingdom builders. Oh, for the *will* to *know* *His* will that we might magnify Him! How sad the refrain—"but they would not!"—and this when He gave the invitation.

Are your *ability* and *will* yoked up in His service?

Methods

Where are they? This special page is for your use, both to *give* and to *get*. Please send in good recipes for keeping a society awake, best things accomplished, dangers to be avoided, any worth while suggestions.

Some of our readers have been most

generous in response to requests. This page receives gladly from any quarter of the land. It likewise does not discriminate between women, young women or girls. All are invited to contribute.

"THE NEW MEMBER OF THE W. G. M. S. AND HOW AND WHY SHE JOINED".

Oh yes, I know I ought to join the W. G. M. S.

I've thought about it quite a bit, I really must confess.

I'm interested in the work, as everybody knows

And ought to know much more about just where our money goes,

And who our missionaries are, and what is being done

In the home and foreign stations,—may God bless them every one!

But when I'm asked to join, I have so much to do

With my Sabbath School and church work and my home and family, too,

I really don't see how I could do justice to it all.

And yet, way down deep in my heart, it seems like duty's call.

But I'll not join today. I haven't even time To go to all the meetings, but here, I'll give a dime

To help along. I know it isn't much, but then you see we're trying

To build a brand, new church this year, and we are only buying

The best materials,—and, of course they cost a lot,

But we need a nicer place of worship than we've got,

And I'm saving every dollar that I can to help along

Because our congregation doesn't seem so very strong.

We need a fine new building,—large, magnificent, enduring,

Where young folk would be proud to go, the world is so alluring.

On Sabbath night the picture shows are crowded to the doors

While worshipers who go to church, you count by threes and fours.

We must try to keep our young folk, they're the Church of bye and bye,

And all our money's needed here, so what's the use to try

To send so much away from home, and not know where it goes?

Although it would be better to divide up I suppose.

What's this? Oh do not give your magazine away!

Why certainly I'll read it when I find the time some day

Just to see what's going on in lands across the sea.—

I fear there wouldn't be much done if all folks were like me.—

I think I'll take a peep right now, and see what I can find

To read about the heathen, I'm so very far behind.

I really don't know anything, I think I'll study up

Before I give this paper back to good, kind sister Gupp.

Oh dear! I see a picture of some little dark eyed tots

Who look so sad and gloomy, and here are lots and lots

Of women crowded 'round an old hut door; I wonder what's inside,—and what those books are for.

Each one seems to want to try to crowd the other one away

Just to get a little closer, hear what someone has to say.

Who is the some one? I declare I'll read and know

Why my tiny spark of interest has been fanned into a glow!

Why, its just a Bible woman telling stories of our Lord,

Reading them the blessed tidings from a copy of God's word.

My! how eager are their faces! How they've come from far and near

That from this lone Bible woman they the word of God might hear.

Are no other teachers near them? where I pray, are all the rest?

But I read "with funds at hand teachers must be scarce, at best."

Why is this? While crowds are waiting more to hear and more to learn,

While their hearts receptive, eager in their dusky bodies burn,

Can't we send more missionaries? Can't we send more Bibles, too?
Why, ah no, of course not! Not if all do as I do!

But here's another picture, a large group of girls and boys,
Scarcely old enough to have outgrown their dollies and their toys;
Taken from the dirty streets they round a teacher gather
On an humble door step,—a peculiar pulpit rather!
But its good enough for them and God is always there
To bless each Bible story and to hear each murmured prayer.
Can't we help these little children? Can't we send more money, too?
Why, ah no! Of course not! Not if all do as I do!

My child must have good food to eat and plenty of clothes to wear.
The dollars must be spent at home, the dimes go over there.
We must have our great cathedrals, painted windows, marble floors,
While these little dark skinned children have only God's great out of doors!
Why, I've been thoughtless and neglectful, I've been selfish I declare!

And too busy and too greedy to remember to be fair.
Oh, I want to be more useful! Let me join your ranks today!
Let me help to send those darkened lands the Gospel's sunlight ray,
And I'll keep on saving dollars, but I want to give them wings;
Wings of prayer to speed them safely on this business of my King.

We can use the dimes at home, we can get along with less
When we know that by so doing we are spreading happiness.
Freely I receive, how freely! What can I do in return?
As a worker in God's vineyard, souls for Him I'll try to earn,
And though called to worship by the birds or great church bell,
If my life can help another, it will serve its purpose well.
I will make my watchword "Service," emulate that Life Divine
That has made for me a pattern,—changeless through the years of time;
And I pray that God may use me, my weak effort help and bless
That more souls may know the Saviour through the W. G. M. S.
—Leonora E. McAfee, Dalton, Ohio.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

While we have one new worker added to our list, we lose two. Miss Sallie E. Dickey has been appointed missionary for Boston Presbytery, and began work in Chicopee, Mass., January the nineteenth. As Miss Dickey was appointed since the Prayer Cycle for 1928 was printed, please add her name to the list on page 12.

Miss Sarah E. Loucks who has done such efficient work in Gary, Ind., resigned at the end of January to take up work under the Baptist Board, in far away India. Miss Loucks leaves

the work begun by her, so well organized, that nothing will have to be discontinued because of her departure. Our prayers will follow her into this new field of service. Miss Faye Taylor, missionary in Puget Sound Presbytery, closed her work the end of December. A pastor being in charge in all congregations in the Presbytery, her services were no longer required. Her last work was in the Everett, Wash. congregation. During the last month, she reports "about sixteen new pupils were brought into the

Sabbath School and that she made eighty calls, distributed packages to needy families and helped with the Christmas entertainment". We are sure the work she has given in the presbytery, will bear fruit for years to come.

The Missionary in Colorado Presbytery, Miss Elizabeth McMillan is now located in Colorado Springs, Colo. She reports although there is no pastor on the field, there has been a gradual growth in every department of the work during the past month. Sabbath School has increased from 52 to 76. The Junior Missionary Society has been reorganized, with 19 members, and a Young Women's Society of eleven members has been organized. The attendance at mid week prayer meeting almost doubled.

FRENCHBURG, KY.

Rev. Mr. Shear reports the church contributions to date as follows: To the church budget \$439; To pastor's salary \$410; Piano fund \$200; For running expenses \$60; To Thank-Offering \$135; Regular contributions of the W. M. S. \$55; White Gifts \$65, besides the regular Sabbath School offering. The dormitory is crowded to the doors. Would that some of our people of means, might see the need of a boys' dormitory before the opening of school next fall.

Two of our Ezel faculty have resigned. Miss Elizabeth Duff, principal of the High School, and Miss Ruth Roberts, a teacher in the grades. Miss Duff has been with us since the opening of the school and we are sorry to lose her, as we also are Miss Roberts, who resigned on account of her health.

Miss Esther Dill, who has had charge of the Music, has taken Miss Duff's place, and Miss Lucile Artman of Pulaski, Pa. has taken the place of Miss Roberts.

There will be a number of vacancies in grades and high school at both Frenchburg and Ezel at the close

of this school term. The secretary of this work, Mrs. Wm. S. Cook, will be glad to hear from those interested in this line of mission work.

COUNCIL OF WOMEN FOR HOME MISSIONS

The annual meeting of The Council of Women for Home Missions and the Home Missions Council was held in Cleveland, O., January 22-24. In the absence of the president of the Council of Women, Mrs. John Ferguson, who is on a trip to South America, Mrs. F. W. Wilcox of New York City, vice president at large, presided. Separate and joint sessions were held during the day, and in the evening a popular meeting was held in connection with the Federal Council of Churches of Christ in America.

The Council of Women for Home Missions is composed of 24 constituent boards and four consulting organizations. It was organized in 1908, its object being "to unify the efforts of the National Women's Home Mission Boards and Societies by consultation and by cooperation in action."

In cooperation with the Missionary Education Movement, the Council publishes home mission literature for adults, young people and children.

In cooperation with the Federation of Women's Boards of Foreign Missions, the Council promotes formation of women's interdenominational groups—local, county and state—and stimulates those already in existence; prepares programs for the annual observance of the World Day of Prayer, the first Friday in Lent; assists in advancing the interests of affiliated Conferences and Schools of Missions.

In cooperation with the Home Missions Council, the Council helps to correlate and co-ordinate denominational programs so that overlapping may be eliminated and overlooking of areas be obviated; provides Religious Work Directors in Government In-

dian Schools; conducts the Bureau of Reference for Migrating People—Welcome to Immigrants at their ultimate destination; cooperates with the Interdenominational Council on Spanish-speaking Work and the Oriental Missions Council; maintains close cooperative relationship and functioning with the Federal Council of the Churches of Christ in America.

Thirteen of the Constituent Boards financially cooperate through the Committee on Farm and Cannery Migrants of the Council. Stations are established demonstrating Christian social service in canneries and on fruit and vegetable farms and ranches employing migrant women and children.

The Committee on Student Work of the Council is an integral part of the Federated Student Committee, the clearing house for plans and policies of representatives and organizations which approach women students.

The Council studies proposed national, state and international legislation, action being taken on such matters as come within the scope of its activities; it aims to develop an attitude of international understanding and good will through educational methods and material.

It conducts the Home Missions Institute annually at Chautauqua, N. Y.; and provides the "Woman's Home Mission Bulletin," three pages monthly in the "Missionary Review of the World."

The Council is a member of the Women's Joint Congressional Committee, National Committee on the Cause and Cure of War, and Woman's National Committee for Law En-

forcement; and has affiliated membership in the American Country Life Association, National Council of Agencies Engaged in Rural Social Work, International Association of Agricultural Missions and World Agriculture Society.

COMMITTEE ON NEW AMERICANS

"The report of the Commissioner General of Immigration states that from June 30, 1926 to June 30, 1927, 536,001 aliens were admitted, of which 335,175 were newcomers for permanent residence. There was a net increase of 284,493 in alien population as compared with the year 1926.

Of the immigrant aliens arriving at the port of New York in 1927, New York received 70,000; Pennsylvania 17,000 and Illinois 14,000."

FARM AND CANNERY MIGRANTS

Great armies of migratory families roam over the country picking fruit or canning as the need may be,—a nomadic life which sows disastrous seed in the lives of the children.

Stations have been opened in the Chesapeake area, Oregon and California, among Italian, Poles, Lithuanians, Negroes, Mexicans and white Americans. Twelve students served in this work during the past year. A program is put on of first aid, nursing, playground and kindergarten, sanitation, citizenship, mothers' and boys' and girls' clubs and religious education. They are taught what it means to be clean in body, mind and soul and live the principle of Jesus Christ. What difference where we serve as long as we serve a common Lord and Master?

MRS. GEORGE MOORE MEMORIAL FUND

We remind societies again to plan to make a contribution to this fund. It not only stands as a memorial to a worthy worker, but it serves the purpose of beautifying *The Womens Missionary Magazine*, by furnishing illustrations.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The Editor of our Magazine likes to have all her material in hand on the fifth of the month preceding the issue. That is to say, the article for the February Magazine had to be in her hands the fifth of January, and the articles for the March Magazine to be in her hands the fifth of February. This explains why we are trying to give you some idea of Conventions that were held in January in the March issue of the Magazine, simply because, as stated above, the copy of the February Magazine was in the Editor's hand before the Conventions were held.

January is a great month for Conventions and meetings of all kinds. The first to which I wish to call your attention is the annual meeting of the Federation of Women's Boards of Foreign Missions. It was held in Atlantic City, January 6, 7, 8, and 9, 1928. The sixth and seventh days were spent in meetings of the Executive Committee, before which organization very important matters were to be discussed. Our official representative on this Committee is Mrs. James Parker of Jersey City. She is convenient, as she is not very far from New York where most of the Executive Committee meetings were held. She is very deeply interested in Foreign Missions, because her father was the late Dr. Barr, who was for many years the Secretary of the Foreign Board. We think ourselves very fortunate in getting Mrs. Parker to consent to represent us in this official way and keep us informed by correspondence of the doings of the Executive Committee.

The meeting of the Federation proper opened on the morning of the ninth. The program had items something like the following: on Monday, "Trends in International Friendship", "New Fellowships in Prayer", "Mis-

sion Study", "Christian Literature", "New Situations on the Foreign Field", "National Issues at Home", "Law Enforcement", and "Spiritual Implication of Our Task".

Prominent speakers took charge of all the foregoing subjects. I will just mention a few names, Mrs. E. H. Silverthorn, Mrs. Henry W. Peabody, Miss Ruth Robinson of India, Mrs. Thomas Nicholson, Mrs. William Derby, and Dr. Henry T. Hodgkin of China.

On Tuesday afternoon a joint session of the Foreign Missions Conference of North America and the Federation of Women's Boards was held, the particular theme being, "Backgrounds of Thought in Our Churches Affecting the Presentation of Foreign Missions". The speakers were Dr. Edmund Chaffee, and Miss Josephine Schain. There followed an interesting discussion on the topic, "How Shall This Background Influence Our Presentation of Missions?" A pastor, a Board Secretary and a leader of a Women's Group were the speakers.

Other interesting addresses were made by several foreign students in this country.

A proposition was presented by the Executive Committee and amended and endorsed by the Federation, of enlarging the work by adding to its membership Federations in the home land. This proposition is to be presented to all the affiliated Boards for action.

It is interesting and encouraging to see so many capable women representing every evangelical denomination in America, giving their time and thought and money to the advancement of the cause of Foreign Missions. Representatives of twenty-one Women's Boards in America and six in Canada were gathered together to

work and pray for Foreign Missions.

The receipts shown in the Annual Report of the Treasurer for this organization for the year were \$16,971.-68. This is expended for office rent, salaries, printing, travelling expenses, Executive Committee Meeting expenses, Conference expenses, etc.

Immediately upon the adjournment of the Federation of Women's Boards the Foreign Missions Conference met at the same place, opening on the tenth of January. We were happy at this meeting for the first time in our history to be represented by four foreign missionaries, Miss Helen Martin of Egypt, Miss Mary Jane McKnight of the Sudan, Miss Isabel Blair of Abyssinia and Miss Janet Howland of India. We were all together in the Haddon Hall, the four missionaries, the Treasurer and the Foreign Secretary, all on one floor, had prayers together every day, and had fellowship largely in the dining room, as everybody was too busy attending the Conference to do much visiting at any other time.

The Foreign Missions Conference opened in Haddon Hall January tenth. We attend no meetings in which there are such strict regulations as in this Conference. For example, you have to have delegate's credentials, pay an enrollment fee, then you present your credentials and are given a ticket that is pinned on. No one can enter that room without that ticket. A man stands at the door, and if you happen to forget your ticket, you just have to go back to your room and get it. It begins on the minute and closes on the minute. Every regulation is strictly complied with.

The program covered many important topics and the speakers were experts along their several lines. We will mention a few items on the program to give you a slight idea of the interest involved. "Current Criticisms of Missions", by Dr. Charles R. Watson; "What a Business Man has to Say about Foreign Missions";

"What the Church Has to Say to a Business Man about Foreign Missions", and "Task of Christian Missions in a Materialistic World."

Dr. J. R. Mott spoke for half an hour on the Jerusalem meeting of the International Missionary Council which is to be held sometime in February to which Dr. Charles R. Watson is a delegate.

On one of the days the Conference broke up into sectional meetings, the first on "Administrative Programs", and the second on "Important Problems On the Field". These were all carefully discussed and were of great interest.

Much prayer was had. Of course all the meetings were opened with prayer. About the middle of each session all business was dispensed with and a half hour spent in prayer.

We are happy to report that this year we have already elected four missionaries, two for India, one for Khartum North and one for Abyssinia. We are in correspondence with four others. You will remember that just as soon as a young lady is elected to go as a foreign missionary we begin to pray that if we have made any mistakes the Lord will hinder her sailing. You would consider it marvelous if you knew how this has been answered in wonderful ways. Nothing could be more serious or responsible than the election of a representative of the Master in foreign lands. There are so many things to be considered, the health of the young woman, her educational preparation, her ability to work harmoniously with other people, etc., etc.

No one, except those of experience, have any just apprehension of the amount of work necessary to get the missionaries started on their journey to their fields. The Women's Board would never be able to make the arrangements as they have been made were it not for the very efficient services of Mr. George B. McClellan, Transportation Agent of the Foreign

Board. To give you a very brief idea of the amount of work and the necessary money expended we are now quoting from an annual report of Mr. McClellan and shall merely mention the work done for our Board.

To Egypt during the year 1927 he arranged for the transportation, buying of the tickets, transportation of freight, exchange of money, passports and everything else that was necessary for six missionaries.

When the missionaries arrive in New York they all meet together in the Prince George Hotel, where Mr. McClellan is waiting for them. Meetings are held of the whole party in a private parlor, where final instructions are given and each missionary is given a certain sum of money for incidental expenses. You see she might take ill, there might be a shipwreck, or in exchanging from one ship to another, as is often necessary, there might be a delay, so you can never tell and each missionary is given a certain sum of money for travelling expenses, and she keeps a very strict account, which is sent back to the supporting Board as soon after the arrival of her freight as is possible. Farewell meetings for prayer and praise are also held.

At the September sailing, which is the time when the larger party goes, two members of the Board are usually in attendance and ministers and other friends in the vicinity of New York are there, all happy and glad that the Lord is thrusting out additional laborers into His harvest field.

Mr. McClellan arranged for the sailing of eleven young women to India and four to the Sudan, but none to Abyssinia.

In addition to getting the transportation ready, Mr. McClellan also insures all baggage and any other shipments that we send out at full value. When we were furnishing the Mary Clokey Porter Girls' Boarding School, as has been already reported, the ship ran aground and a great deal

of our furniture was broken, but we had the full amount and new furniture without the expense of an extra penny, owing to insurance. All the claims for insurance during the year were collected. There was paid on account of the Women's Board \$1,927.21. There were 364 pieces of baggage handled for our Board, and \$394.10 paid just for hauling charges in New York, and the freight charges to destination are \$1,095.74. The party sailing in 1927 was *very* much smaller than usual.

Mrs. Hill paid out for cost of travel in 1927, about \$11,000.00, so you see from the foregoing very condensed statement of expenses that there is a great deal more to do for a missionary than to pay her salary.

I wish you could read some of the letters that we receive after the missionaries reach the field, of their appreciation of the courteous and efficient services of Mr. McClellan. We are deeply indebted to him for all the interest he takes in the work of the Women's General Missionary Society.

Dr. Hunsberger and Miss Stauffer are both making good progress toward recovery, in answer to many prayers. Dr. Hunsberger will probably be on her way home when this Magazine reaches its readers. We hope she is planning to return to the people who love her so well.

You will be pleased to learn that the property in Beni Suef, Egypt for a community center has at last been purchased at a cost of \$14,500.00. It has taken more than a year to overcome the difficulty always present in the purchase of oriental land. The Mission is now working on plans for the buildings. After they have been adopted by the Mission they will be sent to the Women's Board for adoption. We will keep you informed of the progress of this work.

The January meeting of the Egyptian Mission was held at Tanta,* and

(*) See Picture of Missionary Association page 450.

the entire membership was housed in the school. Numerous letters have been received telling of their admiration for the building, its light, its sunshine, its cheerful rooms, its dining room that accommodated ten tables with eight or ten at each one. The very efficient arrangements for the entertainment of all the guests had been made by the Misses McMillan, Meloy, Williamson and Mr. Bell. The beauty of the garden, with the finest sweet peas ever seen, roses and every other kind of flower, and the cleanliness of everything lent beauty and charm to the occasion. You can realize what a convenience it was to our missionaries to be all under one roof and no distance to travel at night or back again in the morning to the place of meeting. One letter tells how natural it looked to see Mrs. Porter's Grandfather's clock apparently just as much at home in Egypt as it was in Allegheny, ticking away and measuring out the moments of time there just as it did in the Porters' hospitable home. Her piano is also there and is used in the Music Department of the school. It would be hard to forget the Porters, by anyone who ever gets to Tanta and sees the building and its contents, which are not only a memorial to them but a monument to the saving grace of our Lord and Master, Jesus Christ.

Our new missionary, Miss Billington has arrived in the Sudan and is hard at work studying the language. Miss Grove expects to leave for furlough this spring. We have therefore elected a normal graduate who we hope will be in the Sudan before Miss Grove leaves. She will begin to teach at once and postpone the beginning of her language study until after Miss Billington has completed her first year of study. The school is well filled with a large number of the Sudan's girls. The new addition to the building is proving of great help.

The report from the Annual Meet-

ing in Abyssinia has been received. They had to travel by mule back there and back to a point, Nekempti, about half way between the other stations and Addis Ababa. If "no news" were "good news", then the health of all our missionaries in Abyssinia is good and things are getting along good.

Estimates have been received for the year beginning June, 1928, from all our fields and will be acted on as rapidly as possible. The Board is anxious and eager to grant every estimate, because we know how carefully everything is gone over before the amounts are asked for. In cases where we are obliged to refuse, it will be simply because we dare not promise more money than seems to be in sight.

Pray for an accompanying power of the Spirit in the numberless evangelistic campaigns that are being held all over the Church. Thank the Lord for the wonderful results of the campaign in Pittsburgh and vicinity which reported more than 6,500 new members gathered into the fold.

Pray for an increased membership in missionary societies. Our minds stagger at the thought of what could be done if every woman in our Church were a member of a missionary organization.

Pray for an increased number of tithe payers and family altars in the homes.

Pray that the Boards of the Church may be given divine wisdom as they plan financially and otherwise for the work of the year. Pray that the Lord may send money enough to the Treasurers of all the Boards that not one will report a deficit to the Assembly this year.

Pray that Boards in electing Missionaries, may be led to choose only those whom the Lord has thrust out.

Pray for the Program Committee of the Buffalo Convention and for the Local Committee.

Pray that the year 1928 may be the best year of our history.

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilksburg Pa.

For a number of years the water supply at our mission at Prairie has been totally inadequate. The Board has tried and has not limited the amount of money in order to secure a good supply. The problem seemed greater than we could solve, until early this year, a good supply of water has been found.

After digging down 93 feet, through some solid rock, the water gushed up and ran the well-digger out of the well; two or three feet of water came up in less than two hours. The water question is settled now, and we are very thankful.

Some nice donations of books and other articles were received from Philadelphia, the gift of Miss Margaret Eaton. They were most acceptable as supplementary reading and study books. Another beautiful donation was from the class of Miss Harriet Aldrich of the Homewood Sabbath School—Subscriptions to the *Ladies Home Journal*, *McCalls Magazine* and *Country Gentleman*. We do appreciate these helps for general reading as the need for these books and magazines in all of our Alabama stations is great.

Mr. I. L. Dumas has been appointed to take charge of our farm at Prairie. Mr. Dumas will feel at home in this position as he was once on the field as missionary farmer; he will take possession early in February.

The sewing and domestic science rooms at Thyne Institute have been brightened and made attractive by the addition of new paint and new linoleum, thus giving greater inspiration and incentive to the girls to do better and more accurate work.

The work at Townsville is prospering. There are so many pupils in the sewing department that it is a rather hard matter to keep them all busy. There is a wide awake

Junior Society, which meets Friday afternoons. A nice lot of literature has been sent to this station also which the children enjoy reading.

Millers Ferry reports all departments in a prosperous condition. There are sixty-seven girls in the plain sewing and sixty-five in the dress making department. Model stitches, quilt-blocks, hemming and some fancy work are taught in the plain sewing classes. The teacher wishes to express her hearty thanks to the Northern friends for the gift of material sent for her department—"It came at a most needy time and is helping to furnish work for the girls."

The girls in the dress making department make most of the uniforms worn by the girls in the boarding department. The Senior girls are getting ready to make their clothes for Commencement. It is the aim of the teacher to have these neat, dainty and inexpensive. Many thanks from this department, also for materials received.

In the domestic science classes the girls have both theory and practice. Most of the good things made are sold and the money used to purchase material for practice work. Girls prepare supper for the teachers and thus get training in both cooking and serving. The girls take an interest in this work and are anxious always to appear in classes in spotless white aprons. Three visitors recently have enjoyed their hospitality, Dr. McGranahan, Mrs. Cook and Mrs. Wilson, each bearing witness to efficient service.

The hospital is still rendering service in its own way. While the general health on the campus has been good yet there have been instances where prompt attention, and a day in the hospital, have warded off serious illness. A message came re-

cently that an entire family, five miles distant, was ill. No one able to help the other except one of the girls who was not quite so sick as the others, and she had but one arm. Our nurses responded quickly to the call for help, even though it came during the coldest weather. They found conditions pitiful indeed. There were no windows except the wooden ones and of course it was too cold to open them. The work had to be done by lamp light. Five were ill of typhoid fever; their groans would have touched the hearts of any who heard. The beds were far from comfortable and from being clean. No springs, just shuck mattresses placed directly on the slats. One child had been in bed for three months and her body was covered with cruel bed sores. There was no mother. The father had been ill and was out of work, so poverty was seen at every turn. The first thing Mrs. Rhea and her nurses did was to clean the patients and their beds and room. (All were in the same room). On the second day's visit they took sheets for the beds, as the only one found was made of sacks and was too small. The first day they saw that the oldest girl would not recover, so they made her as comfortable as possible and though she could not speak, her eyes showed her appreciation. Two succumbed to the dread disease and it was pitiful indeed that they had all to be in the same room and witness the "passing away" of their two loved ones. After a three weeks fight we are glad to report the others on the way to recovery. The nurses while ministering to their bodies, helped them spiritually—taught the little ones to pray and comforted the older ones with the blessed words of Jesus who promised to be their help in times of trouble.

The hospital, missionary society and others gave bedding; the school gave transportation, the nurses their services and one of the leading phy-

sicians of Camden his skill—all free of charge. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me".

From both the domestic science and sewing teachers at Henderson we have received reports. The domestic science teachers write there is so much of sameness that she does not like to repeat the same thing over, though the work is interesting and she feels it is one of the most important subjects in the course and more emphasis should be placed upon it. She is handicapped by several conditions, among these the arrangement of the schedule which makes it impossible to grade the work satisfactorily. New students in large numbers come from the rural districts to enter our first year high school, with no previous training in domestic science. Others in the class have had two years of training, which means much repetition on the part of some, or letting the others go on without the preliminary work. You can scarcely believe the many little things they do not know—bathing, brushing teeth, changing clothes, darning stockings, use of individual towels—all so essential to right living. The most of them have a most limited knowledge of preparing some of the most common foods one way. Many of them have never seen a double boiler and two of these utensils were badly burned because they were put on the fire without water in the lower part. Many have never made a cake or pie, and salad is a thing unknown and unheard of.

So you see what a varied task we have. If we put it over we feel we are rendering a much needed service.

We do thank you good people for what you are doing and for what you have made possible for us to do. We hope your own lives will be made happier and brighter as you render service to a needy people.

INTERRACIAL LUNCHEONS

At the Annual meeting of the Council of Women for Home Missions, which was held in Cleveland January 23-24, much stress was given to the Day of Prayer which according to the report, is fast becoming a universal meeting day both in this country and Europe, China, India and other oriental countries. What a wonderful thought that women in every clime are meeting together in prayer at the same time! The results from this meeting will be no less wonderful for "More things are wrought by *prayer* than we know!"

No special emphasis was placed upon the work among the Negroes as this seemed to be "Indian year" and many and varied reports were given of the need for mission work among these native Americans.

Two luncheons were held at the Y. M. C. A. on two consecutive days where the discussions and recommendations bore upon "Better Interracial Relations". These luncheons were sponsored by Dr. Haynes, one of the leaders of his race; a man of much culture, and a scholar holding more college degrees than I am able to record.

The majority of people attending these luncheons were white, many of them from the Southland where, of late years this problem is nearer solution than we had thought.

Many of the white guests, both men and women from the South, spoke in an encouraging way of the change in feeling along this line among the better class of Christian people.

Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

"WINNING THE INDIAN TO CHRIST"

A Report from the Home Missions Council

At the Annual meeting of Council of Women for Home Missions, held in Cleveland, Ohio, January 23-24, Dr. Frank A. Smith gave the report of Committee on Indian Missions. He said in part:

A questionnaire was sent to 139 missionaries and 42 replied. The information received covered the religious, social and community life. Evangelism is carried on by a wide variety of methods and many different types of services, and by workers both Indian and white. It is impossible to give any accurate estimate regarding the growth of the Christian group in various tribes or in all tribes owing to the very inadequate statistical returns. A study of the methods employed reveals

clearly that winning the Indian to Christ is an individual matter. There is nothing now apparent that would lead us to expect that they will become Christians in a mass. At the same time the outlook was declared to be more encouraging than for many years and there was considerable enthusiasm over the results of the last few years. There are still large numbers of the unchurched in every Indian community and a surprisingly large number of children not in Sunday School. Among the efforts employed to conserve evangelistic reports are the establishment of family prayer in the Indian homes and visitation by the missionary.

There is also the possibility that next year a very complete tabulation will be made of Indian work in the field. If any one present receives a request for detailed information, it is hoped that you will give your

hearty cooperation as it is only through team work and combined efforts that we can secure the needed information.

ADMINISTRATIVE WORK

The administrative work of this joint Committee is confined to the maintenance and supervision of the work of Religious Work Directors in eight of the larger Government Indian Schools. After school opened in the fall and these directors were able to count the enrolled children, it was found that our six workers have in all about 2900 Protestant Indian boys and girls whose religious training is under their supervision, and they are of course only touching a fraction of Government Indian School group. The age of these students varies from 5 to 24, and they come from many different tribes and environments.

To our regret the Rev. G. E. Lindquist resigned from his work at Haskell Institute, Lawrence, Kansas to take up work as missionary-at-large of the Society for Propagating the Gospel among the Indians and others in North America. Haskell Institute is a very important institution and after careful deliberation the Rev. A. A. Van Sickle was appointed. Mr. Van Sickle has had splendid experience in the community, young people's and educational work, and he has already achieved considerable success at Haskell. He inaugurated a boys' summer camp and daily vacation Bible classes soon after his arrival, and hopes to enlarge this type of service next summer.

BIBLE DISTRIBUTION

It is important that the Indian boys and girls should have available for

their use copies of the Bible, or better still, own a copy. From September 1923 to December 1927 approximately 3000 Bibles and 1500 Testaments were distributed through the courtesy of the American Bible Society.

FUTURE

The Secretary of the Interior reports for the year ending June 30, 1927, in the 206 non-reservation boarding, tribal boarding, reservation boarding and day schools, there is an enrollment of 27,766 Indian boys and girls. Many of these come from nomadic tribes where education in local public schools would be impossible. It is probable that this condition will continue indefinitely. The influence of these educated young people is becoming more marked in the life of the tribes. An increasing number do not wear the blanket on their return home but retain the school dress. There are many who enter higher institutions of learning and are anxious to forget the pagan elements in the primitive customs of their people and repudiate Indian ideals as symbolized in feathers, beads and blankets. They are filling places of usefulness among the white people and becoming leaders in the social and religious betterment of the Indians. It is of great importance that religious education in these schools should be conducted by directors trained in the best educational methods with approved curricula and sympathetic understanding of the personal needs of Indian young people. These Religious Work Directors should also be able to help along physical educational lines and general social service.

Again we are sending out some sample copies of *The Womens Missionary Magazine*. to Presidents of societies. These, we ask you to distribute. Help increase the circulation of the Magazine. Knowledge of the work of the W. G. M. S. is essential to an efficient society.

Junior Department.

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

SILVER TROPHY CONTEST

Announcement has been previously made that the Women's Board will award, at the Buffalo Convention, two Silver Trophy Cups in the contest for increased membership. The cup last year awarded to Monmouth Presbyterial will be competed for by all the Presbyterials having more than one society and less than five hundred members.

Five Presbyterials which last year reported memberships as follows will compete for the new cup. 1. Allegheny, 912. 2. Chartiers, 738. 3. Cleveland, 605. 4. Monongahela, 1049. 5. Philadelphia, 573. The contest is based on the per cent of increase in membership over that reported last year. One month yet remains in which to work. Let every society make a special effort during the month of March to help its Presbyterial win one of these Trophies.

KEEPING UP INTEREST IN THE MEETINGS

It will be found both interesting and instructive to have the Juniors help prepare a large outline map of each of the mission countries. These maps of various countries may be ordered from the Literature Department if you do not wish to draw. However, more interest will be obtained if the children make their own maps. In Asia locate India and our mission in the Punjab, northwest India. Sketch in on different Sabbaths at the junior meeting, the mountains where the missionaries spend their summer vacations, the rivers and various mission stations, marking especially those places where there are schools and hospitals supported by the Women's General Missionary Society which the juniors, of course, help support. Any item of interest about the missionaries at these stations, their pictures or pictures of their children or of buildings,

should be presented. Mission stations can be marked by a small gold star. When this large map is completed, let the juniors go on a missionary journey visiting all these mission stations. This will help familiarize them with the mission stations and with the missionaries located at each one. The Prayer Cycle supplies excellent small maps of all the mission fields, also the names of all the stations and where every missionary is located.

Make a similar map of Africa, locating our Egyptian, Sudan and Abyssinian mission fields. The map of Africa has been likened to a huge elephant's ear and also to a great question mark. The waiting ears of thousands of people in Africa will never hear the gospel unless we United Presbyterians take it to them. Africa is indeed a great question mark to us. Show the juniors how they can help answer the missionary problems of the church. It is also helpful to have each child make individual small maps of the countries studied. Children are accustomed to drawing maps in the public schools and can easily do this. It will be found very profitable. Have the children also keep note books on the different mission fields and illustrate them with pictures.

Have a Missionary Leaflet Library and keep it circulating. Each leaflet may be loaned for a week. The Literature Department will supply these at a small cost. Write to Miss Miligan for a catalogue of supplies.

Vary the program. Never permit any meeting to be exactly like the one just before it. Have a temperance missionary program occasionally. Show how very great harm and wrong is being done by Americans who are making alcoholic drinks and distributing them among the

Chinese, Japanese, Africans and other heathen peoples. Some day use the Junior Temperance Program provided by the Literature Department.

Ask the children to save picture cards fixing them attractively with suitable scripture verses. Save all the small Sabbath School picture cards you can and send them to the Junior Exhibit. Our missionaries find these very useful in their "Street Sabbath Schools."

Then some day plan to have a bird's eye view of the world from a missionary standpoint. A world map will be helpful for this. Ask each child to bring some interesting items and pictures of any country he can find. Add to these from your own store and endeavor to teach the children something about the various countries. Impress upon them the large number of places that are still in spiritual darkness. Show them the places where a little light has been taken, especially by our own missionaries. The light of the Juniors is shining in several places. Point these out. Teach them John 8:12. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." also Matt. 5:14,16. "Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Make every child feel his own responsibility and his ability to help send out the light of Jesus.

At the January meeting of the Junior Workers' Association of Allegheny, Chartiers, Monongahela and Westmoreland Presbyterials, the following demonstration program was presented by Mrs. J. T. Lytle of Ben Avon, Pa. who represented the Junior Superintendent at a Junior meeting. Mrs. Davison of Bellevue, Pa. took the part of the junior who was leader for the day. The audience present constituted "the juniors" and responded as requested.

Meeting opened with singing of two Bible Songs numbers.

Scripture reading by junior leader.

Prayer by Miss Cochrane. (One of the juniors).

Singing one stanza of 169 in Bible Songs.

Teaching of chapter 2, Please Stand By, by Mrs. Lytle.

Object lesson. Mrs. Lytle displayed a bright piece of silk of striking design. She explained about the warp and woof. Great care is taken in weaving. Boys and girls are all the weavers of their own lives. Be careful of the pattern, the figures, threads etc. Bright and beautiful threads are thoughts, words and deeds that are good. Several juniors were called to the front and given large cards on which the following words were written. Truthful, Helpful, Obedient, Pure, Kind. On the reverse side of the cards were Bible verses emphasizing each quality. The juniors read these aloud. Mrs. Lytle said "Make your own life beautiful first and then make your church helpful."

Missionary quiz conducted by leader.

Remarks on this by Superintendent.

Story "God's Note-Book" told by the leader.

Mrs. Lytle told Dr. Van Dyke's story of "The Mansions".

Prayers by the juniors. (nearly all took part).

Closing remarks by Superintendent.

Closing song.

Lord's Prayer.

From this program were omitted the offering, roll call, report of secretary and any other reports, also the memory work which would be found, had it been a regular junior meeting.

At this meeting brief memorial services were held in memory of two faithful junior workers who are much missed in their own churches and at our Junior Workers' meetings.

Mrs. Cora Buch of Crafton Heights, Pa. died May 19, 1927. Mrs. Jean L. Williams of the 4th church N. S. Pittsburgh, Pa. died December 16, 1927.

We are glad to welcome the following new societies. The L. L. L.,

Live, Love, Labor circle at New California, Ohio. Mrs. W. C. McCleery, Superintendent. Washburn, Ill. Superintendent, Mrs. Wm. G. Lesch, and Keota, Iowa, Miss Mina McCleary, Superintendent.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue, South Hills, Pittsburgh, Pa.

The Third Conference on The Cause and Cure of War held in Washington, D. C., January 15 to 19 was attended by four delegates from the Wallace Memorial Church—Mrs. Edwards, Mrs. Holm, Mrs. Sunderland and Miss Annie Blair, the latter sending a very excellent report, parts of which are as follows:

"It was a well appointed Conference, carried out with exactness in every detail.

It was an earnest Conference. The fact that the discussions were by men and women who are great educators and leaders of national and international thought gave dignity and seriousness to the meetings.

It was educational. The intricate problems of the United States arising from industrial, commercial, and ethical relations were set forth.

We are now a great creditor nation and as such our desire should be not to control the world, but to learn of it and with it how to play our part in world comradeship. We must endeavor to find fundamental causes, and prevent disputes from arising. We must use alternatives for war, such as arbitration, treaties of renunciation, World Court, etc., for without them, war is bound to come.

We were informed of conditions in other countries, particularly Latin America, Russia, Italy, China, and Great Britain by men who have lately been in these countries and have made a special study of their problems. They all need our good will and

sympathetic understanding and help in establishing nationalities and stable governments of their own.

It was the opinion of those who discussed the Pan-American situation that it is safer and wiser for any nation to refer cases of disputes to other nations, or courts, or disinterested party, and that the United States would be better thought of if she had resorted to arbitration in the case of Nicaragua.

The delegates to the Conference were earnest women—readers, students, and workers for world peace. They advocated not a peace armed to the teeth, but righteousness and good will and love among the nations. They feel that the responsibility for peace is largely theirs, and since the vote has been conferred upon them they are responsible in a way they have not been before. They feel that through educational, philanthropical, and religious effort, all misunderstanding can be broken down. This effort must be extensive and intensive that it may influence public opinion sufficiently to control governments, for it is governments, not peoples that declare war.

Mrs. Peabody in the closing address of the Conference, urged the claims of the Prince of Peace and plead for the voices, the thoughts, the studies and the prayers of the women to help bring about the time when "nations shall know war no more."

DO NOT FORGET TO REGISTER, AND VOTE AT THE PRIMARIES.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the November Magazine, page two hundred and fifty-one.

MISSION STUDY—1928

FOREIGN

Senior

"A Straight Way Toward Tomorrow." Cloth 75c; paper 50c.

How to use "A Straight Way", 15c.

Junior

"Please Stand By." Paper only, 50c.

HOME

Senior

"New Paths for Old Purposes." Cloth \$1.00; paper 60c.

Suggestions for Leaders for "New Paths", 15c.

Junior

"Better Americans," First, second and third books, 75c each.

"The Upward Climb." A book on Negro achievement. The first book in a three year series. For Juniors over 9 years of age, 75 cents.

"Indian Playmates in Navajo Land." For Juniors between 6 and 9 years of age. Cloth only, 75 cents.

New Foreign Study Books for 1928—1929

Those who had the privilege, several years ago, of studying "An African Trail," will be glad to know that Miss Jean MacKenzie is the author of the new foreign study book for the coming year, "Friends of Africa." In it she vividly depicts the needs of Africa. Cloth, 75 cents; paper 50 cents.

The new junior foreign study book is written by Mrs. John M. Springer, a missionary of twenty-six year's experience in Africa. The title is "Camp Fires in the Congo." It is a story of the lives of boys and girls who have come out of the dark

forests into the light. Paper only, 50 cents.

The new book for beginners, "David and Susi," is a companion book to "Just Like You" and Taro and Ume," and is written by Mrs. Lucy W. Peabody. In leatherette, 25 cents.

The titles for the new home study books have not yet been announced, but the theme for the study is present day home missions. Announcement will be made as soon as we have full information.

For March and April Programs

Literacy and Literature in Egypt	3c
The Bible—The Best Seller	3c
Companions in Her Villages	3c
Fatma—At School	3c

Prayer Cycle

Have you ordered your 1928 Prayer Cycle? Each society should have one for the devotional period and each member should have one for her individual private use. 10 cents each; \$1.00 per doz.; \$7.50 per 100.

MAPS

We are able to provide maps for our four foreign fields; Egypt, India and Sudan and Abyssinia. They are \$1.00 each or \$2.75 for the set of three.

The Pictorial Map of North America is a large decorated map, accompanied by an insert sheet containing twenty-three sketches to color, cut out, and placed on the map at the places indicated, showing various types of Christian work in America.

"Katherine Scherer Cronk"

A short biographical sketch of Mrs. Cronk. Price, 25 cents.

For the New Leaflets, Junior Specials, Games, etc., see the February Magazine.

OUTLINED PROGRAM

APRIL

Devotional Service. Scripture—Deut. 11:18-21.

A STRAIGHT WAY

TOWARD TOMORROW—CHAPTER IV.

1. The Sabbath School of Today and Tomorrow.
2. New Methods for the New Day.
3. Side Lights from Mission Fields.
4. Demonstration by Children from the S. S.

ISAIAH 41:6 FUND

All applications for aid from this fund should be made by April the first. Requests to receive attention must come through the Presbyterial officers. Name and address of the chosen delegate should be forwarded at the time the application is made. Applications will receive attention in the order in which they are received.

Mrs. Ada Kerr Wilson, Chairman,
Mrs. J. B. Hill.
Miss Ida B. Little.

Westmoreland	179.00	891.00	181.00	53.00	80.00	55.00	74.00	43.00	3.00	7.00	5.00	1481.00							
Wheeling	191.00	400.00	74.00	16.00	76.00	21.00	36.00	1.00	1.00	2.00	1.00	819.00							
Wisconsin	5.00	200.00										200.00							
Xenia		140.00	40.00	10.00	10.00	3.00	26.00	5.00	2.85	13.60	16.00	299.45							
Avalon Cong.		200.00										200.00							
Cochran Cong.		100.00										100.00							
Fourth Church, N. S., Pgh.		216.66										216.66							
First Los Angeles		198.00										198.00							
North Bend Cong.		350.00										350.00							
Rochester, N. Y. Cong. & S.S.		133.36										133.36							
Stronghurst Cong.		121.80										121.80							
Thrd Church, Pgh.		250.00										250.00							
Second Wash. Cong.		150.00										150.00							
Walton, N. Y., S. S.		100.00										100.00							
W. E. Presbyterian Church		300.00										300.00							
Warm Spring Cong.	8.00		8.00		7.00							31.00							
Industrial Depts.					103.50							103.50							
Elizabeth M. Warden	100.00		100.00									200.00							
Alice T. Warden	100.00		50.00									150.00							
Annuities						5363.94						6450.00							
Return on Loan												1250.00							
Investment Income												9724.00							
Interest	85.12								2348.79			2438.91							
Mrs. M. M. Dysart, Dec'd.												141.50							
S. Elizabeth C. Wilson												92.89							
M. Lockhart Mason Fund												280.26							
New World Move. Com.												484.15							
Refunds	77.82		6.00	7.00	14.00							10.50							
Individuals, Societies, etc.	208.00	5.00	1.00	10.00	10.00							224.00							
TOTAL	3640.19	14664.78	3004.50	1076.00	1625.00	5363.44	141.00	808.50	510.00	2464.29	113.00	41.00	45.00	350.60	280.50	1947.41	71.00	17768.89	54415.10

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PARSONAGE PAYMENTS

Nov. 19, 1927 to Jan. 18, 1928.

Pittsburgh, Ross Community	117.76
Lakewood, Ohio	282.50
Woodville, Pa.	173.34
Granger Wash.	47.10
Kenton, Ohio	100.88
Cairo Egypt, Teachers' residence	666.00
Boyden, Iowa	58.86
Alliance, Ohio	145.00
Moundsville, W. Va.	70.62
Harmersville, Pa.	150.00
Warren, Ohio	116.00
Russellton, Pa.	100.00
Woodlawn, Pa.	80.04
Weiser, Idaho	25.00
Ontario, Ore.	30.00
1st Portland, Ore.	70.61
Cuyahoga Falls, Ohio	82.50
Monessen, Pa.	80.04
Meridian, Pa.	31.91
1st Greeley, Colo.	540.00
Indiana Harbor, Ind.	105.94
Harmersville, Pa.	96.68
3rd St. Louis, Mo.	188.34
Tulsa, Okla.	82.40
Ingleside Community, Calif.	39.96
Slovak, Lakewood, Ohio	105.94
Savannah, Ohio	53.00
Leetsdale, Pa.	154.67
Olympic Ct., Seattle, Wash.	75.00
North Hill, Akron, Ohio	154.66
Grinnell, Iowa	69.38
Interest on deposit	9.42
Shedd, Ore.	50.00
Beaumont, Calif.	98.88
Florence Ave., Los Angeles, Cal.	112.18
Knoxville, Pa.	70.63
DeWitt, Iowa	33.00
Brownlee Woods, Youngstown, Ohio	154.66
Oneonta, N. Y.	100.00
King Hill, Idaho	38.85
3rd Rock Island, Ill.	77.36
Ingram, Pa.	277.50
Roberts, Idaho	27.75
2nd Cleveland, Ohio	179.67
Ingleside Community, Calif.	39.96
TOTAL	5363.94

MISCELLANEOUS GIFTS

For December and January

Mrs. Branden's Sabbath School Class	\$ 50.00
King's Daughters' Class, Fowler	13.00
Try Circle Class	5.00
Mrs. E. V. C. Estvad	25.00
Mary J. Fisher	10.00
Mrs. and Mrs. R. W. Dinsmore	50.00
Frenchburg School Board	1.00
Mrs. C. A. Ewing	70.00

TOTAL \$224.00

Tributes

MRS. JEAN L. WILLIAMS

By the Women's Missionary and Benevolent Society of the Fourth United Presbyterian Church, N. S. Pittsburgh, Pa.

The members of the Missionary and Benevolent Society of the Fourth United Presbyterian Church, Northside, Pittsburgh, Pa., hereby express their great loss and sorrow in the death of their co-worker, Mrs. Jean L. Williams, who was suddenly taken from their midst, December 16, 1927.

Early in life Mrs. Williams made profession of her faith in Christ and by her winsome life and cheerful service she won many followers to the Lord Jesus, whom she deeply loved.

She had been a member of our missionary society for over forty-five years, and was ever loyal and faithful in advancing its interests as she had opportunity. For fourteen years she had charge of the Fulton Junior Missionary Society, and for many years was also the superintendent of the primary department of the Sabbath School. She found great delight in her work for the children and was greatly beloved by them. She counted no service or sacrifice too great to render on their behalf.

In all departments of church work she was ever ready and willing to serve the Master. She visited the sick and needy in homes and hospitals. Her own life had many sorrows, but with faith she looked up and believed that her Father made no mistakes, and that some day she would understand. Out of these afflictions came a

deeper sympathy and a more helpful service for others.

Her great delight was in the house of God. She could truly say, "I was glad when they said unto me, Let us go into the house of the Lord." While we greatly miss her presence and loving cooperation, we think of her as in the presence of Him whom she delighted to serve, beholding His face and wearing His likeness.

"No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather in our Father's mansion,
Living in another room."

HANNAH McCLELLAN

The W. M. S. of the U. P. Church of Hebron, N. Y. pay this tribute of love to the memory of Miss Hannah McClellan, who was called home January 23rd, 1928 at the age of 83 years.

She was the last charter member of our society. In her death we have lost a devoted friend and a faithful member.

She had a remarkable memory, quiet and unassuming in manner. She was generous to all good causes, loved her church and was interested in all the departments of work.

To those who mourn her death as friend and co-worker, and to her brother and niece we extend our heartfelt sympathy in their bereavement.

Miss Ida Shields.
Mrs. Alma Gibson.
Mrs. Emma Gilchrist.
Committee.

FREEDMEN'S MISSIONS

*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine, Alabama.

*Riceville, Tenn.—Mr. H. W. McKeldin.

*Townselle, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.

Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.

Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.

Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.

*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.

Many of our Missionaries and Many of our Readers

have found new life and vigor at
OVERLOOK SANITARIUM
NEW WILMINGTON, PA.

Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

INDIA

Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
 Rev. and Mrs. J. C. Alter, Taxila
 Rev. and Mrs. E. E. Beattie, Zafarwal
 Rev. M. M. Brown, M. D., Rawalpindi
 Dr. and Mrs. A. B. Caldwell, Jhelum
 Rev. and Mrs. E. E. Campbell, Sialkot
 Rev. and Mrs. J. G. Campbell, Pasur
 Rev. and Mrs. E. V. Clements, Badomali
 Rev. and Mrs. J. H. Colvin, Gujranwala
 Rev. and Mrs. Osborne Crowe, Sialkot
 Rev. and Mrs. J. B. Cummings, Rawalpindi
 Prof. and Mrs. W. J. Downs, Rawalpindi
 Rev. and Mrs. R. A. Foster, Sialkot
 Rev. and Mrs. A. W. Gordon, Jhelum
 Dr. and Mrs. D. R. Gordon, Gurdaspur
 Rev. and Mrs. J. C. Heinrich, Rawalpindi
 Rev. and Mrs. E. C. McConnellee, Sialkot City
 Dr. and Mrs. J. A. McConnellee, Gujranwala
 Rev. and Mrs. Kenneth McKenzie, Sialkot
 Dr. and Mrs. J. G. Martin, Taxila
 Mr. and Mrs. W. H. Merriam, Gujranwala
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 Mr. and Mrs. C. C. Millson, Gujranwala
 Rev. and Mrs. George J. Murdoch, Sargodha
 Rev. H. S. Nesbitt, Gujranwala
 Rev. and Mrs. F. C. Patterson, Sargodha
 Rev. and Mrs. S. C. Picken, Sangla Hill
 Dr. and Mrs. E. L. Porter, Rawalpindi
 Miss Gwyneth Porter, Taxila
 Rev. and Mrs. W. H. Ross, Sheikhupura
 Rev. T. L. Scott, D. D., Gujranwala
 Prof. and Mrs. C. A. Stewart, Rawalpindi
 Rev. and Mrs. H. J. Stewart, Gujranwala
 Rev. and Mrs. J. H. Stewart, Pathankot
 Dr. and Mrs. R. R. Stewart, Rawalpindi
 Rev. and Mrs. Wm. Sutherland, Campbellpur
 Mr. and Mrs. F. A. Whitfield, Gujranwala

ON FURLOUGH

Dr. and Mrs. W. T. Anderson, New Wilmington, Pa.
 Rev. and Mrs. R. E. Ayers, 1354 Fair Ave., Columbus, Ohio
 Dr. J. S. Barr, New Wilmington, Pa.
 Mrs. M. M. Brown, New Concord, Ohio
 Dr. and Mrs. H. C. Chambers, 1505 Race St., Philadelphia, Pa.
 Dr. and Mrs. A. J. Jongewaard, 3901 N. 7th Street, Des Moines, Ia
 Rev. and Mrs. A. M. Laing, Oakdale, Pa.
 Rev. and Mrs. W. D. Mercer, 2311 Brentwood Ave., Mt. Oliver, P. O. Pittsburgh, Pa
 Rev. and Mrs. J. A. McArthur, R. R., Winslow, Wash.
 Rev. and Mrs. Robert Maxwell, Box 333, New Wilmington, Pa.
 Rev. and Mrs. H. M. Milne, 833 E. 2nd Ave., Monmouth, Ill.
 Mrs. H. S. Nesbitt, New Concord, Ohio

EGYPT

Rev. and Mrs. J. W. Acheson, Cairo
 Rev. and Mrs. S. I. Acheson, Beni Suef
 Dr. and Mrs. J. R. Alexander, Cairo
 Rev. and Mrs. Ewing M. Bailey, Cairo
 Mr. and Mrs. C. S. Bell, Tanta
 Dr. and Mrs. R. W. Caldwell, Alexandria
 Rev. and Mrs. E. E. Elder, Cairo
 Rev. and Mrs. W. T. Fairman, Cairo
 Rev. and Mrs. Leander Finley, Zagazig
 Dr. and Mrs. H. L. Finley, Assiut
 Rev. and Mrs. Dalton Galloway, Fayoum
 Rev. and Mrs. W. D. Gillespie, Luxor
 Rev. and Mrs. W. P. Gilmore, Alexandria
 Dr. and Mrs. A. F. Grant, Tanta
 Rev. and Mrs. E. E. Grice, Mulberry, Ind.
 Rev. and Mrs. F. D. Henderson, Assiut
 Dr. and Mrs. L. M. Henry, Cairo
 Dr. and Mrs. Horace K. Giffen, after March 1, 1928, Cairo
 Mrs. William Harvey, Cairo
 Dr. and Mrs. W. W. Hickman, Assiut
 Mr. and Mrs. F. S. Hoyman, Assiut

Dr. and Mrs. H. S. Hutchison, Tanta
 Rev. and Mrs. E. R. Jamison, Benha
 Rev. and Mrs. W. B. Jamison, Tanta
 Rev. and Mrs. J. C. Lorimer, Tanta
 Dr. and Mrs. F. C. McClanahan, Assiut
 Dr. and Mrs. N. D. McClanahan, Assiut
 Rev. and Mrs. H. A. McGeoch, Zagazig
 Rev. and Mrs. R. T. McLaughlin, Heliopolis, Cairo
 Dr. and Mrs. C. A. Owen, Assiut
 Mr. and Mrs. Jno. S. Petrie, Cairo
 Dr. and Mrs. H. E. Phillips, Cairo
 Rev. and Mrs. J. A. Pollock, Mansura
 Rev. and Mrs. W. H. Reed, Minia
 Dr. and Mrs. M. S. Roy, Alexandria
 Dr. and Mrs. C. P. Russell, Assiut
 Rev. and Mrs. R. R. Scott, Mansura
 Rev. and Mrs. R. C. Shaub, Cairo
 Rev. and Mrs. W. J. Skellie, Alexandria
 Rev. and Mrs. A. A. Thompson, Assiut
 Rev. and Mrs. F. S. Thompson, Assiut
 Rev. R. W. Walker, Benha
 Mrs. Andrew Watson, Cairo
 Dr. and Mrs. N. B. Whitcomb, Assiut
 Rev. and Mrs. S. A. Work, Luxor
 Dr. and Mrs. S. M. Zwemer, Cairo

ON FURLOUGH

Rev. and Mrs. C. C. Adams, New Wilmington, Pa.
 Rev. and Mrs. J. M. Baird, 3810 10th St., Des Moines, Iowa
 Dr. and Mrs. H. J. S. Buchanan, 210 E. Unitah St., Colorado Springs, Colo.
 Rev. and Mrs. L. A. Gordon, 15 S. Bruce St., Youngstown, Ohio
 Dr. S. G. Hart, 1249 E. Broadway, Long Beach, Cal.
 Dr. and Mrs. W. T. Moore, New Concord, O.
 Prof. and Mrs. M. C. McFeeters, New Concord, O.
 Mr. and Mrs. W. W. Nolin, 3445 California Ave., Seattle, Wash.
 Dr. and Mrs. J. K. Quay, Publication Bldg., Pitts., Pa.
 Mrs. R. W. Walker, Sterling, Kansas

SUDAN

Rev. and Mrs. W. J. Adair, Nasser, Sobat River via Egypt
 Rev. and Mrs. J. L. Anderson, Khartoum via Egypt
 Mr. and Mrs. H. D. Finley, Khartoum via Egypt
 Mr. and Mrs. H. B. Gephardt, Doleib Hill via Malakal
 Dr. and Mrs. J. Kelly Giffen, Khartoum via Egypt
 Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
 Rev. H. H. McClellan, Khartoum via Egypt
 Dr. and Mrs. J. S. Maxwell, Nasser Sobat River, via Egypt
 Rev. G. P. Reed, Omdurman
 Rev. and Mrs. R. F. Shields, Khartoum, The Sudan
 Dr. and Mrs. G. A. Sowash, Omdurman via Egypt

ON FURLOUGH

Rev. and Mrs. R. L. Edie, 1505 Race St., Philadelphia, Pa.
 Mr. and Mrs. J. P. McKnight, R. R. 3, Volant, Pa.
 Dr. and Mrs. D. S. Oyler, Sterling, Kansas
 Rev. and Mrs. P. J. Smith, Marquette, Nebr.

ABYSSINIA

Dr. and Mrs. V. F. Dougherty, Gorei via Addis Ababa
 Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
 Rev. C. F. Kenneweg, Sayo
 Mr. and Mrs. F. L. Russell, Addis Ababa
 Dr. and Mrs. Stuart Bergsma, Addis Ababa
 After March 1, 1928, Addis Ababa
 Rev. and Mrs. R. M. Wilson, Gorei via Addis Ababa

ON FURLOUGH

Rev. and Mrs. B. B. Buchanan, 738 East Boston Ave., Monmouth, Ill.
 Mr. and Mrs. P. R. West, 2807 29th St., San Diego, Calif.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 Gurdaspur
Miss Ruth I. Ardrey, 1924 Gujranwala
Miss Helen Artman, 1920 Pasrur
Miss Agnes Ballantyne, 1925 Sialkot City
Miss Kathryn Beattie, 1920 Sangla Hill
Miss Roma Beatty, 1909 Badomali
Miss Hazel Bennett, 1908 Gujranwala
Miss Lois Boyd, 1918 Sialkot City
Miss Theresa Brownlee, 1922 Badomali
Miss Lois M. Buchanan, 1910 Sialkot City
Miss M. Evelyn Cathcart, 1925 Pathankot
Miss Marie E. Cash, 1926 Sangla Hill
Miss Henrietta Cowden, 1905 Sialkot City
Miss Laurella G. Dickson, 1897 Pathankot
Miss Ella M. Gordon, 1893 Campbellpur
Miss Vida J. Graham, 1922 Pathankot
Miss Nancy Hadley, 1904 Zafarwal
Miss Evva P. Hartig, R. N., 1924 Jhelum
Miss Kate A. Hill, 1896 Sargodha
Miss Flora E. Hormel, R. N., 1925 Pasrur
Dr. Reba C. Hunsberger, 1921 Sialkot City
Miss Flora Jameson, 1903 Sangla Hill
Miss Florence Jones, R. N., 1920 Sialkot City
Miss Mary Kyle, 1904 Pasrur
Miss Mary A. Lawrence, 1893 Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 Sargodha
Miss Mary E. Logan, 1891 Jhelum
Miss Eleanor W. Maconachie, 1909 Pathankot
Miss Elizabeth McCahon, 1875 Sialkot City
Miss Lillian A. McConnell, 1902 Lyallpur
Miss E. Josephine Martin, 1896 Pathankot
Miss Fannie C. Martin, 1895 Gurdaspur
Miss Mary R. Martin, 1890 Sheikhupura
Miss Maude Mitchell Miller, 1925 Sheikhupura
Miss Henrietta Moore, 1898 Pathankot
Miss Sara A. Moore, 1917 Gurdaspur
Miss Jean B. Morrison, 1895 Abbottabad
Miss Esther Moyer, 1924 Lyallpur
Miss Margaret L. Murdoch, 1924 Lyallpur
Miss Janet E. Nesbitt, 1925 Zafarwal
Miss Edith A. Pratt, 1926 Sialkot
Dr. Faith W. Reed, 1926 Sialkot City
Miss Laura Reynolds, 1924 Sargodha
Miss Louise Scott, 1916 Gujranwala
Dr. J. P. Simpson, 1902 Jhelum
Miss Kate E. Spencer, 1918 Sargodha
Miss Emma M. Stauffer, R. N., 1925 Sialkot City
Miss Lorena B. Taylor, 1922 Sangla Hill
Miss Evelyn Tromans, 1923 Pasrur
Miss Edna Ward, 1923 Sargodha
Miss Georgia Wengert, 1919 Jhelum
Miss Josephine White, 1884 Rawalpindi
Dr. Maria White, 1886 Pasrur
Miss Dora B. Whitely, 1911 Pasrur
Miss Gertrude E. Zink, 1919 Sangla Hill

NOW IN THIS COUNTRY

Miss Rebecca Jean Black, 1921 Petrolia, Pa.
Miss Margaret Fehlman, 1913 Crown Point, Ind.
Miss Betsy Fleming 1913, ...
.....6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 Milton, Oregon
Miss Janette Howland, 1921 Walton, New York
Miss Olive Laing, 1921 46 Maple Ave., Ingram, Pa.
Miss Rose A. McCullough, 1879 Greenwood, Mo.
Miss Willa Ramsey, 1921 West Sunbury, Pa.
Miss Vivian L. Trimble, 1921 College Springs, Ia.
Miss Cynthia Wilson, 1875
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886
36 North Chester Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 Golden, Illinois

EGYPT

Miss Mildred Allison, 1926 Cairo
Miss Ella M. Barnes, 1911 Cairo
Miss Margaret Bell, 1901 Fayoum
Miss Ida Cabeen, 1909 Alexandria
Mrs. Mary K. Coventry, 1918 Cairo

Miss Anna B. Criswell, 1905 Assiut
Miss Mary F. Dawson, 1922 Cairo
Mrs. Ada A. Dunlap, 1926 Cairo
Miss Lucia Dwight, 1919 Tanta
Mrs. Sara M. Eby, R. N., 1926 Cairo
Miss Gudrun C. Estvad, 1925 Cairo
Miss Minnehaha Finney, 1894 Tanta
Miss Alta Grace French, 1925 Cairo
Miss Elsie French, 1909 Zagazig
Miss Alice Grimes, 1924 Cairo
Miss Rena Hogg, 1896 Assiut
Miss May Holland, R. N., 1913 Benha
Miss Isabel G. Hosack, R. N., 1912 Beni Suef
Miss Lois D. Kingan, 1926 Cairo
Miss Lillian McClelland, 1923 Monsurah
Miss Jeanette McCrory, 1916 Benha
Miss May E. McFarland, 1919 Cairo
Miss Carol McMillan, 1906 Tanta
Miss E. Roxie Martin, 1901 Cairo
Miss Dora Mason, 1918 Alexandria
Miss Sara B. Meloy, 1923 Tanta
Miss Marion Paden, 1920 Zagazig
Miss Venna R. Patterson, 1924 Cairo
Miss Frances M. Patton, 1922 Monsurah
Miss Estelle Robertson, 1922 Cairo
Mrs. Rachel Tracy Seiver, 1925 Fayoum
Miss Edna B. Sherriff, 1920 Alexandria
Miss Jane C. Smith, R. N., 1922 Cairo
Miss Nellie C. Smith, 1911 Alexandria
Miss M. Frances Tait, 1925 Cairo
Miss Anna Y. Thompson, 1871 Cairo
Miss Mary L. Thompson, 1917 Assiut
Miss Laura B. Walker, 1904 Luxor
Miss Ethel Weed, 1919 Alexandria
Miss Elizabeth S. White, 1924 Cairo
Miss Ida B. Whiteside, 1924 Luxor
Miss Ruth Mary Williamson, 1924 Tanta
Miss Esther W. Wilson, 1919 Luxor
Miss Margaret Work, 1924 Beni Suef
Miss Ruth Work, 1904 Assiut

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 Portersville, Pa.
Miss Davida Finney, 1914 Coshocton, Ohio
Miss Martha C. Glass, 1921 Monmouth, Illinois
Miss Alfaretta M. Hammond, 1904
.....State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921
.....414 Linden St., Camden, N. J.
Miss Helen J. Martin, 1914 "Houses of Fellowship",
.....6320 Ventnor Ave., Ventnor, N. J.
Miss Helen J. Noordewier, 1921
757 Logan St., S. E., Grand Rapids, Mich.
Miss Margaret A. Smith, 1872 Garnett, Kansas
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Lillian A. Billington, 1927 Khartum North
Miss Mary Cole, 1919 Wadi Halfa
Miss Una Cole, 1918 Khartum North
Miss Elsie E. Grove, 1912 Khartum North
Miss Ray Huffman, R. N., 1924 Nasser
Miss Aulora R. McIntyre, 1919 Omdurman
Miss Marguerite M. McClellan, 1926 Wadi Halfa
Miss C. Blanche Soule, R. N., 1921 Nasser
Miss Frances Turk, R. N., 1921 Khartum North
Miss Madeline Wilson, 1924 Khartum North

NOW IN THIS COUNTRY

Miss Mary Frances Herron, 1922 Sterling, Kana.
Miss Mary Jane McKnight, 1922 Volant, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 Gorel
Miss Ruth C. Beatty, R. N., 1920 Addis Ababa
Miss Elizabeth McKibben, 1924 Saye
Mrs. Ruth Lobaugh Walker, 1923 Gorel

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 Washington, Pa.
Miss Hazel Ewing, 1923
.....1197 Main St., Woodlawn, Pa.
Miss Florence D. White, 1923
.....c/o Mr. E. R. White, Cortland, Ind.

A Little Time Apart

INTERCESSION

"I cannot tell why there should come to me
A thought of some one miles and years
away,

In swift insistence on the memory
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day
Of pain or pressure, triumph or defeat,
Of special reasons why 'tis time to pray.

We are too busy even to spare a thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal for a call to pray.

Perhaps just then my friend had fiercer
fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of
right—
And so, in case he needs my prayer, I
pray.

Dear, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be sure I need it, therefore pray."

Marianna Farningham.

A friend who found inspiration in this poem gave it to me. Because it contains that which somehow challenges our thoughts of friends, I pass it on.

Whatever may be our special theory about the manifest power of prayer, we cannot tell just how God moves "His wonders to perform". We do know that to Humanity He has entrusted the privilege of communion with Him for Others.

We think of the radio as a common necessity. The truth that "'Tis Difference, not Distance that Separates" is well illustrated when our radio is out of tune with the broadcasting station. The unseen waves of sound, newly discovered though they be, have always moved by the same laws. Music and helpful thoughts in the air about us but so long unchained!

And yet the radio cannot compare with the waves of Prayer which bind soul to soul and soul to God in an endless chain of power. Men cannot determine the laws which control Prayer and doubtless never will have that privilege. But because God understands the laws let us continue to pray for Others.

When in our quiet times apart or in the midst of a busy day pictured memories of friends separated by Time and Miles crowd upon us, do we try to push them aside that

we may better meditate or work? Who knows—our intercession for these friends just then may hold them true to much-tempted ideals. Prayer stops not for distance; hence in our relations with and responsibility for our friends, "Difference not distance separates".

Sickness and old age are not handicaps in service; rather they may give valuable time for Intercession. We see striking contrasts between those who interpret afflictions in terms of Self only and those who invest their afflictions for Others. I think of one woman whom God has graciously permitted to live in good health far beyond Earth's average years. However, the "Thank-You" life she might be living is dissipated in morbid grumbling and self-pity. Another woman, not now living, was for years a bedfast invalid. She found great pleasure in having an inspirational poem of faith and hope printed on cards which she sent to friends and chance acquaintances. Who can measure the influence of this cheerful life as she placed God first and Others next?

We may be Christian if we feel impelled to ask God for personal physical needs; perhaps a higher type of Christian if we desire purity of heart and life. But no one who is a truly consecrated Steward can be happy praying only for Self.

God respects our times definitely set apart for Prayer, but perhaps He sees even more Beauty and Worship in the Life which is itself one long Prayer. Can we always be in tune with Him and listening as He speaks to Others through us?

God asks that we be faithful Stewards
Where we are.
He asks that from us flow abundant Life
Both near and far.

And yet He does not wish that all should go
O'er Land and sea;
It may be that a quiet place He gives
To you and me.

Let Others see the gospel, as we live
Our Life of Prayer,
Then they may open wide their waiting
hearts
And set Him there.

These Others need not know the part we
play
From day to day;
The power that keeps them true without,
within
Because we pray.

Mrs. E. D. McKune, Rushville, Ind.

I Saw the Children Coming

God gave me eyes of vision and I saw the children coming.

The children of the ages with their merriment and tears;

I marked their vast parading—some blew horns and some a'drumming;

I viewed the strong and eager and the timid with their fears;

The frail ones kindled pity and I paused to breathe a blessing;

I saw the mischief-maker and a madcap by his side;

And here a soft-eyed wee one to a doll her love confessing,

And there a sturdy soldier quite erect and prim with pride.

I heard a Prophet crying to a hundred generations:

"Behold the children coming to be kings of all the earth;

To bring their gifts of purity and love to all the nations;

To lift a thousand burdens with their touch of holy mirth."

God gave me eyes of vision and I looked upon the highway;

'Twas crowded with the children of the ages, faring forth;

And every moment's watching brought new faces from the byway—

The brown-skinned from the south shores and the ruddy from the north;

The sea-born and the hill-son went a'tramping off together;

The prince-chap sized the pauper's boy and led him by the hand;

And near a silk-sashed maiden danced a lassie from the heather;

I viewed them coming—coming on—an endless band.

I heard a Mother, kneeling in the shadow of a byway:

"The children's feet are all unshod and unguessed perils wait;

For poisoned thong and jagged rock lie farther down the highway—

O little Lad of Nazareth, I pray thee, come not late!"

—Roscoe Gilmore Stott, in *Ladies' Home Journal*.